

THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

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Missionary Field.

BY NEIL MCLEOD.

The following "Notes" given by Bro. J. W. McGarvey at a meeting of the Students' Missionary Society at Lexington, were furnished to the *Ontario Evangelist* by Bro. Percival Baker, and are worth repeating. They are good reading, and wholesome doctrine, and should be very full of comfort to those who have been very much afraid they would do a great wickedness, and sin against God, by co-operating to send missionaries, with the gospel, into all the world. I will only add that if we may do these things, then we must. If a thing is right in such a cause, it is not merely optional, it is obligatory. Yea, woe is me if I preach not the gospel. And if I can't go and do it myself, I must get somebody else that can. If I can't send one by myself, I must get some others to help me do it. *It must be done.* O, if this conviction should seize all hearts, there would be an end of all this covil and cant about Missionary Societies. Some seem very jealous for the church. There was a time when men were so fearful of robbing God of the glory that they would not do anything to convert the heathen. They said, "If God wants the heathen converted He will do it without your help."

These men remind me of those who said of the Savior; "He casts out demons by Beelzebub the prince of the demons." They berate these Missionary Societies as the latest invention of the devil, but God, meantime, uses them to carry the gospel of Christ to the uttermost parts of the earth, and to give to thousands, that sit in darkness, the knowledge of salvation by the remission of their sins. But read Bro. McGarvey's Notes on "How May Mission Work be Prosecuted?"

I.—MISSION WORK DEFINED.

1. Two elements in it. (1) Going and (2) sending. Both provided for in the Scriptures. See Matt. xxviii: 19, and Rom. x: 14; an example, Acts xiii: 1-3. [Note.—One who goes without being sent is not a missionary.] 2. Connection of the two; i. e., of the sending and the going. (1) The going is voluntary, and (2) the sending is providing the means of going and deciding to whom it shall be given.

II.—WHO MAY BE THE SENDER.

1. No precept on this point; therefore, no limitation. 2. The Church at Jerusalem sent Barnabas (see Acts xi: 22); therefore, a church may send. 3. Certain prophets and teachers sent Barnabas and Saul (see Acts xiii: 1-3; therefore, a number of brethren who are not a church may send. 4. There being no limitation, any one person or number of persons may send, and so any church or number of churches may send. 5. When the senders are a number of men or churches this is co-operation.

III.—METHODS OF CO-OPERATION.

A. Individual co-operation. 1. If any one man may send, he may ask others to help him—e. g., co-operation through an editor. 2. If a number of brethren not a church may send, they may ask others to help them; this is a missionary society. If said brethren and their helpers are too far apart to act in a body, they may act through agents; these may be committees or secretaries. Such are our general societies. B. Church co-operation. 1. If any one church may send, it may ask others to help it. 2. If the churches thus co-operating are too remote to act by meeting, they can act through agents. The churches had such agents co-operating for the benefit of the poor (see I. Cor. xvi: 1-3; II. Cor. viii: 19-23; Acts xx: 4-5; xxiv: 17. Much more might they for sending out the gospel.

IV.—WHEN SHOULD ANY METHOD BE REJECTED?

1. When found to be inefficient.
2. When found practically injurious.
3. When perverted to improper uses.

DO ANY OF THESE METHODS ROB THE CHURCH OF CREDIT?

1. A church has credit or discredit from the conduct of its members.
2. Co-operation in something sinful reflects discredit; in good, credit. The credit of missions is always given to the church of which the goers and senders are members.

From the Hub to the Hudson.

BY W. H. ROGERS.

The writer is spending a few days at Poestenkill, Rensselaer county, N. Y., a place eight miles from Troy on the Hudson river. It is not now the music of the waves upon the sandy beach that lulls me to sleep, but the rippling of a lively brook over its pebbly bottom before it empties its waters into the Rhine of America. It is not the "minister" or the "preacher" or the "elder" that they call me here, but I am the "Domine." This means that I am in a belt where the Lutherans and Dutch Reformed abound; and that in turn reminds me that New York was settled by the Dutch.

"The brave-hearted men of the German Republic settled upon the banks of the Hudson, and there nourished those principles of freedom and truth which are the strongest elements of our national character." So says Bancroft, if I am able to quote correctly from memory.

We have in this region of country five churches, two in Troy and one in Poestenkill, and one at Eagle Mills, and one at Pittstown. The very genial W. W. Witmer labors in Troy, where he enjoys a most excellent reputation for pulpit ability. He is also known as a man of wisdom, and as a man of excellent spirit.

Geo. A. Lord, one of our quietest yet one of our solidest men and a superior thinker, labors at Pittstown, an old church that has done great service for the Master. Bro. G. W. Moore, of West Rupert, Vermont, is laboring at Eagle Mills, where our congregation numbers fifty or sixty, perhaps. Bro. Moore is a young man just starting out in the ministry, and this is his first charge. I am glad to say that he thus far commends himself as a young man of excellent promise, efficient and modest, and I hear only words of commendation from his flock at Eagle Mills. Bro. M. Pittman, who is now one of the Virginia workers, has been visiting at his wife's home in Eagle Mills, and I have not yet had the pleasure of meeting him.

At Poestenkill we have a congregation that numbers something over one hundred, of which Bro. Silas Moot is the beloved, wise and industrious pastor. I have great confidence that Bro. Moot will do an excellent work at Poestenkill, both as preacher and pastor. He is deservedly popular in the church, and through the community as well. He is a young man, and he says he is green, but I tell him that green things grow. Better be green and growing than dry and dead or ripe and rotten. Bro. Moot gives promise of growth both healthy and large. By way of indicating his tact, energy and determination, I may mention that he has, on his own responsibility, rented a little room close by the hotel in this place, which he has fitted up at his own expense, where he proposes to put books and papers and where he will spend much time himself. Thus he hopes to interest many passers-by, who might otherwise be loungers at the hotel. I trust this stroke of policy for the defeat of the devil may succeed. If we can not reach people one way let us try another way. A wise preacher is fertile in expedients.

A good way to reach the masses is to keep ourselves where the masses are.

Bro. Moot proposes that his Y. M. C. A. reading room, if I may so term it, shall be a rendezvous for all classes who will come. He does not propose to associate with the lowest classes, but he hopes that they will associate with him.

If I mistake not Bro. Dexter Moody, of Troy, N. Y., was the chief actor in the organization of the church at Poestenkill, and two brothers of his now reside here and are very prominent members of the congregation, one of them (Marvin) being an elder. Matthew Moody, a well-to-do farmer in the town, has a family of eleven children, every one of whom are Christians, not only the sons and daughters, but the sons-in-law also, with one exception. Genuine Christianity reproduces and perpetuates itself. We ought not to wonder that Bro. Moody has led all his progeny to Christ. The wonder should be that a Christian man should not Christianize his fleshly seed. The man who begets children in the flesh should beget them in the spirit, and if his spiritual functions be healthy he will do so. Matthew Moody is one of the most inspiring listeners to the word of God from the lips of the preacher that I ever saw. It is because he takes in the word of God that his Christianity is so reproductive. The seed is the word.

Marvin Moody's family, though smaller, is likewise wholly Christianized. These Moodys are of the same stock as Dwight L. Moody, the famous evangelist.

There is one brother in the church at Poestenkill who is 92 years of age. He attends church quite regular on Lord's-days. There is a sister 93 years of age, who is quite smart, and who comes occasionally. There have been several accessions at this meeting, and the growing interest indicates that there will be several more ere it shall close.

Home Missions.

Quarterly reports from seventeen missions aggregate: Days of labor, 1,299; Number of sermons, 559; Number of baptisms, 32; Number of other accessions, 133; Number of churches organized, 1. Collections for the quarter ending Jan. 1, \$2,227.55.

Alabama.—The State Meeting at Selma, Nov. 20, was the largest and best held. Bro. Moore's report was full of encouragement, and showed. Meetings held, 24; sermons, 280; baptisms, 58; other accessions, 48; churches organized, 2; Sunday-schools organized, 2; money raised, \$506. He called to his assistance Bro. Grubs and Benbrook. The Selma Convention raised \$500 to prosecute the work the ensuing year, and the Executive Committee will expend it in holding meetings in the spring and summer. The General Board takes pride in the Alabama State Work because it took the missionary steps to organize and equip it. The General Board contributes to the support of R. W. Vanhook, at Birmingham; A. R. Moore, at Anniston; and I. N. Grubbs, in Central Alabama. Anniston is a growing city. Inducements and natural resources will make of it a populous city. The church is small, but full of faith and good works.

Arizona.—Bro. McMullen is working faithfully at Phoenix, a city of six thousand inhabitants and growing. The church has doubled its membership since organization, and meets in a house which cost them \$3,000. Bro. McMullen laments that he is the only preacher in the Territory. The Board greatly laments the lack of funds to add a score of workers in fields already ripe for the sickle. Colorado.—W. H. Mevers has been laboring as State Evangelist. No report from him since October 1. The General Board has called W. Bayard Craig to labor as General Evangelist in the Rocky Mountain States and Territories.

He has not as yet indicated his acceptance. The Board has had this in mind for several years, and will watch this experiment with great anxiety.

Dakota.—Bro. Collins spent two months in evangelizing, and has since been on the sick list. He held a fine meeting at Olivet with 18 accessions. He will give his time chiefly to Aberdeen and Virden.

B. J. Dillon succeeds Bro. Lotz at Watertown.

J. C. Stark will soon begin labor at Sioux Falls, Dak., and Rock Rapids, Io.

The church at Sioux Falls will build in the spring.

Bros. Updike and Hawes will spend June, July and part of August in meetings at Huron, Aberdeen and Watertown. This is also an experiment. We hope to set these places on their feet.

Georgia.—We have sent W. R. Spindler to labor temporarily at Macon, Ga. We are still looking for a permanent pastor for that important centre. We will be glad to hear from volunteers.

Kansas.—Bro. Irsan is laboring at Lawrence as last year. Bro. Cocks closed his labors at Atcherson January 1. Bro. Ballon labors at Clay Center, sustained by church and State and General Board. The same arrangement will soon be made for Kansas City, Kansas.

Louisiana.—We have sent J. B. Inman, of Henderson, Tenn., to labor in New Orleans a few months. V. W. Dorris, of Corydon, Ky., will succeed him not later than June 1.

Minnesota.—We have at present no one laboring in this State. Bro. Stark closed his labors at Rochester January 1, and have commended the mission to the State Board.

Massachusetts.—Bro. Darst, the indefatigable pastor, is making good progress in Boston. The church now numbers 237. He hopes a meeting this winter will greatly increase the membership and then strength for much needed work.

Mississippi.—Bro. Sharp has returned from England, and is as busy as ever in the State Work. He wants a good man to hold a meeting at Jackson. He is now districting the State.

Nebraska.—J. B. Johnson, our missionary at Walnut Hills, Omaha, writes hopefully of the outlook. He thinks in time a strong congregation will be built up in that suburb of a great city. W. T. Maupin will continue at Hastings. A house is very much needed and steps are being taken to build next season.

New York.—The Board is assisting in the support of Bro. Hertzog at this important place. They are building a house of worship.

South Carolina.—We contribute through State Board which takes all responsibility of men and measures.

Texas.—We will join with State Board in support of mission at Houston. Bro. Bush is now looking for the right man.

Wyoming.—Chas. Rowe has organized a church at Laramie of 15 members, and a Sunday-school of 57. It is a very hard field, but with a faithful little band to stand by him he hopes for success. He is the only missionary in the Territory. The brethren at Buffalo have organized without a preacher.

Washington.—We contribute to sustain K. H. Sienfoose at Tacoma; S. B. Letson, at Spokane Falls; and L. Rogers as Evangelist in Northeast Washington. All are making considerable progress. Tacoma and Spokane Falls are prospering cities.

Wisconsin.—Bro. Brokans writes that both church and school are gaining. He will leave there March 1. We want to find his successor soon.

We have as many appeals unanswered as we have answered. We need fifty thousand dollars to do the work which we are asked to do. When will our brethren give this work proper attention? Subscribers to our funds will confer a favor if they remit soon.

R. MOFFETT, Cor. Sec'y.
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General News Items.

Two women have been elected as bank directors in Atlanta, and Miss Nellie O'Donnell has been installed superintendent of schools in Shelby county, Tenn.

A Miss Knox, of Pittsburgh, was married last October to a foreigner who made her believe he was a Count. The affair was viewed as a great social event in the community. She accompanied him to Europe. He beat her in Paris and treated her with continued cruelty until she escaped, recently, from his clutches. He was not a count and had no castle.—Mr. Spurgeon, the celebrated preacher, is unable to take exercise at Mentone, because of the swelling of his feet. It was frequently his custom to preach to his London congregation with one leg resting for support on a pulpit chair.—The Philadelphia Press has made a thorough canvass of the State of Pennsylvania to see how it will vote on the prohibition question next June. From this canvass it "appears that the country is likely to vote for prohibition and the cities against it. In other words, if the prohibition amendment is to be defeated the cities will have to return such large majorities against it that they will swallow up the majorities given for it in the country."

The Rand-Avery Company's immense printing establishment in Boston will be sold at auction on the 28th. Its collection of fine printing materials was one of the most remarkable in the world.—The President pro tem. on Jan. 19th laid before the Senate a joint resolution of the Legislative Assembly of the Territory of Dakota, endorsing the proposition to divide the Territory. It also says that each portion of Dakota is entitled to membership in the Federal Union and should be admitted without further unnecessary delay, under the name of North and South Dakota, respectively.—As the eastbound passenger train of the Northwestern Railroad neared Elmwood, Mich., a station sixteen miles east of Watersmeet, at one o'clock Sunday afternoon, one of the trucks under the rear coach broke and threw the coach off the track. The coach was derailed about five car-lengths, when it struck a stump and was smashed to pieces, killing or injuring all the occupants. John A. McDonald, lieutenant-governor of Michigan, was among the killed.—Pere Hyacinth, speaking of the decadence of the Catholic church in France, says there were in 1877 1,500,000 members of that church who wished preachers and were unable to obtain them. * * * And another extract is as follows: Out of 36,000,000 French people less than 1,000,000 take the sacrament at Easter which lays them liable to excommunication. He says the poor are losing faith, and peasants who a short time ago were proud to offer their sons for the priesthood now utterly refuse to give them.—Congressman Ford, of the special Committee on Immigration, made his report to Congress. It recommends the exclusion of anarchists, socialists and paupers; a head money tax of \$5, and inspection of intending immigrants by United States consuls abroad.—The German sailors seem to have slightly overstepped the mark in the insults offered to Americans and the American flag at Samoa recently. Their desire to teach the natives a lesson made them regardless of the treaty rights of our Government. The American flag was shot at and then pulled down and burnt. Two Americans were stabbed while walking in the streets. Latest advices say matters are quiet at present, though the Germans, who lost 22 killed in their fight with Ma-taafa's men, threatens to renew the attack. Secretary Bayard has been furnished with full particulars by our Consul, Mr. Blacklock, and now we will see what Uncle Sam can do.—H. P. Marshall was cashier of the Seamen's Savings Bank of New York City for twenty-three years.

He was also treasurer for St. George's church and the Seamen's Society. When he died a short time since no one dreamed that he was a defaulter, but after examining his papers it appears that he had misappropriated about \$75,000 of the funds of the above institutions, besides other funds left in his hands as executor.—Hans Kittleson, a farmer residing near Waneka, Wis., had a balky team attached to a load of hay. To start them up he built a fire under the team, and the flames consumed the hay, horses, sleigh and all.—Rev. George R. Milton, of the Prospect Street Congregational Church at Elgin, Ill., has received several threatening letters commanding him to leave town. One of them contained the warning: "Prepare to die!" The reverend gentleman is particularly severe on secret societies, having often preached against them, and at the funeral of a member of his church, who belonged to the Society of Modern Woodmen, he refused to proceed with the service until the chaplain of the lodge had withdrawn. Mr. Milton thinks secret society influence is at the bottom of the persecution, but says he does not propose to be driven out of town. As to the warnings he says he has been prepared to die for several years.—In accordance with a Senate resolution Secretary Fairchild has presented a report showing that the Government has been defrauded out of over \$4,000,000 in three years by the under-valuation of sugar at the ports of New York and Philadelphia, and recommending the discharge of several officials at the custom house.—Mrs. Joseph Chamberlain (Miss Endicott) will be presented to the Queen at the next Drawing-room. Her sponsor will be the Marchioness of Salisbury.—Empress Frederick of Germany must obtain the permission of her son, the Emperor, before she can accept the \$2,000,000 bequeathed her by the Duchess of Galliera.

Foreign Missionary Notes.

The first Sunday in March is the time for the first collection in the year for Foreign Missions. It is time that every Christian was laying by in store for that day as the Lord has prospered him. This collection ought to be by far the most general and most generous in our history. The needs are greater than ever before. There are more workers in the field than there was a year ago. Several more are under appointment, and will be sent out as soon as practicable.

It was unanimously and enthusiastically recommended at the Springfield Convention that an earnest effort be made to raise \$100,000 this year for Foreign Missions. It was thought that it would be creditable to attempt to raise less than this amount. It should be remembered that \$100,000 is nearly twice as much as was raised last year. But this is not a large sum for 700,000 people to raise for a cause so worthy. There are about 100,000 converts added each year to our ranks. These alone would raise the amount proposed if the matter was laid upon their hearts and consciences. We could easily give one dollar each for the furtherance of the gospel in the regions beyond.

The *Missionary Intelligencer* is issued every month. Fifty thousand copies of each number are sent out among the churches gratuitous distribution. Those to whom a package is sent are particularly requested to put one copy in every family, as far as practicable. It would be well if attention were called to the paper, and if all were asked and urged to read it with care and moral earnestness. It has been said that some have failed to distribute the copies sent them. It is hoped that all will take some pains to use these papers in such a way as to accomplish the most good.

A. MCLEAN, Cor. Sec'y.

DIFFERENT WAYS OF DWELLING.

BY JOSEPH PARKER, MINISTER OF THE CITY TEMPLE, LONDON.

Dwell deep. . . . Dwell without care. *Dwell alone.*—Jer. xlix: 30-31.

I wish to be distinctly understood that these words are about to be treated strictly by way of accommodation, not of critical exposition. They may enable us to say something about methods of life, and help us to conduct a process of wise self-examination. They divide the subject so clearly that no attempt need be made to secure a better arrangement. Let us regard the several divisions rather as exhortations than descriptions—we are thus exhorted to "dwell deep," "dwell without care" and "dwell alone."

"Dwell deep:" have great principles at the very base of your character; have root in yourselves; see that you are not mere waifs and strays, the sport of every wind, but that you have laid hold of the very substance of life so firmly that not even storms may be able to shatter or destroy your being. Depth of life is not mystery of life; it is not unreasoning hope; it is intelligence, it is faith, it is reality. In all great buildings there is a good deal of unseen work. No matter how glittering the pinnacle, if the foundation be insecure, its glittering eminence is only so much danger. Reputation is the outward man, character is deep as the very life. What if our reputation be as the perishing scent of the frail flower, instead of the strength of a tree, whose roots have laid hold of the very fatness of the earth, and laced themselves upon the immovable rock?

I feel warranted in urging this exhortation to deep-dwelling especially upon the attention of the young. There is much temptation in the other direction. We are invited by the spirit of the times to dwell on the surface. To dig deep is to go against the age. To think about foundations is to think away from the importunity of custom. The young man of to-day must take care, or he will descend towards narrowness and poverty of character. All skaters are not navigators. It is one thing to skim over a frozen pond, and another to sail upon the troubled deep. A bottle is not full because it bears a label. The chaffering sparrow has as many wings as the eagle, but he cannot dip them in the same burning glory. A swaying candle is not to be mistaken for a comet. Men do not find in mushrooms the beams of which ships are built. We must distinguish between things that differ. Young men should be less after ornament than depth of character. They must do the rough work of digging before they attempt the decorative work of papering and painting. If you are going to build a house, you don't begin with the painter and gilder. Alas! in building a life, many youths are content to dispense with the work that gives stability and duration. A paste-board hut will do—yes, do, until it is borne off by the mocking winds, never to be seen again. I don't count your virtues by your buttons. Some men are all coat and no character; others read no book but the looking-glass; others mistake the mystery of an echo for the originality of a voice. A sad sight is a shallow young man—the dupe of a false gentility, or the slave of a fiery passion. He may look well, and yet be bad. He may advertise his tailor, yet disgrace his school-master. Or, he may know much, and yet be nothing. I have heard of a man who knew twenty-five languages, but never said anything worth hearing in any of them. It is one thing to talk about a ladder, and another to ascend it. It is one thing to know the road, and another to travel it. You may put books into you as men put hay into sacks; or you may vitalize them and reproduce them in blessed life. "Dwell deep," young man, keep thine heart with all diligence; see that thy principles are right; let the flying fashions of a deceitful world go, and stand fast by the convictions that will be as a rod and a staff in the dark hour.

"Dwell deep:" the storms will try us all; the winds will rise, the winter will send upon us its bitter-cold, the floods will descend; then, blessed are they only who are founded upon a rock! I do not attempt to define the precise position you should occupy, but I urge you to be intelligent, consistent and earnest in your convictions and habits. Be able to give a reason for the faith and hope that are in you. Be true. You may not be great, but you can be real. Your voice may be feeble, yet your testimony may be distinct. I know of no more hopeful sign for a nation, than that its young life should be devoutly in earnest. Let young men be given up to frivolous pursuits, let them ignore the claims of decided principles, let them be swayed by an uncertain and accommodating expediency, and the nation has already begun to decline; on the other hand, where young men are intelligent, magnanimous, resolute, they will carry the nation through every crisis and cover it with the glory of successful battle. Young men who hear me this day, let my mouth be unto you as the mouth of the Lord of Hosts!

No life can be truly deep that is not truly religious. Flippancy can never secure the best purposes of life. We must

have veneration, and veneration directed to the highest objects, if ever we are to test our capacity and carry it to the ultimate point of improvement. Religion binds us to the infinite; it challenges our strongest powers; it lures even weakness itself towards might and courage; it speaks the word of hope and inspiration when we imagine that our whole task is exhausted. I claim for religion the highest influence upon the intellectual faculties: education may, so to speak, give them feet, but religion gives them wings; and if, for a time, religion seems to abash and humble the mind, it is that afterwards, it may give it a wider charter and stir it by a mightier impulse. Let us ask ourselves a few questions on this point. What is our religion? Is it something assumed or something real? Is it one with the soul or is it a mere adjunct? Does it bear us above all fear, or does it but vary our torment? Are we shamed away from our profession by every taunt flung at us by the audacious mocker? By our answers to such questions as these, we shall best know whether we "dwell deep" or merely cling to the treacherous surface. The young must not suppose that in being definite in their faith they cannot also be progressive. Elders, too, must be reminded that digging deeply is quite compatible with building beautifully and loftily. A man is not to be commended because he builds his house towards the north; nor is he to be praised because he chooses windows that are low and narrow, and puts them all on the shady side of the house. Dig deeply, but build so as to receive the blessing of the sun and the salutation of the living breeze. Let your foundations be strong, but don't shrink from originality of architecture: be definite in your plan, yet liberal in your execution. What is meant by the exhortation to dig deeply? It is that we may find the Stone, "disallowed indeed of men, but chosen of God and precious." The foundation is laid. Did ye never read in the Scriptures, "The stone which the builders rejected, the same is become the head of the corner?" To dwell in Christ, is to dwell deeply. To be hidden in the very life of Christ, is to dwell deeply. To be vitally interested in the never-ceasing intercession of Christ is to dwell deeply. To be the temples of the Holy Ghost, is to dwell deeply. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that the riches of His glory, to be strengthened with might by His word grant you, according to His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

"Dwell without care." We may accept this exhortation in two differing yet coincident senses. We are not to dwell carelessly: yet we are not to dwell fearfully; our independence of care is to arise from our trust in the love and sufficiency of God. It is possible to dwell without care, simply because we undervalue life; it is possible to dwell without care, because we hold life in subjection to the Divine will and in perfect confidence in Divine love. The apostle Paul says, "Be careful for nothing;" Peter says, "Casting all your care upon Him, for He careth for you." It is in this sense that we are to live without care. "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." If we care for God, He will care for us. It is hardly needful to go over the ground of definition and caution usually pointed out in treating of this method of life. I need not speak against carelessness, against extravagance, or against stoicism; we are agreed upon all this side of the case. What is wanted is power to realize in consistent and beneficent life our loving faith in God's supremacy and compassionateness. It is distinctly taught in the Scriptures that our first business is with the kingdom of God and His righteousness. Men who commit themselves to this business cast themselves on the whole breadth of God's exceeding great and precious promises. They invite God to help them—nay, more, they address the importunate challenge of their love to him, and in doing so they must succeed. "O fear the Lord, ye His saints; for there is no want to them that fear Him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." When we dwell without care, our independence refers, not to the essence, but to the accidents of life. Our care begins and ends with God. We must be right with Him. The soul being right, the outward condition becomes of no moment. To be right with God is to sit upon His throne, and to view the affairs of life as God views them; to regard them in their entirety, and to be superior to their influence. Does he dwell without care who dwells without reason? Here is a man who boasts that he gives himself no concern about the difficulties of life; he takes things as they come; if they come sunnily, he gives them welcome; if threateningly, he winks at their frowning, and waits until they look better; he does not know what it is to spend a sleepless night, and as to meeting trouble half way, he smiles at the suggestion as a

kind of practical joke. He is not unwilling that other people should work for him, if they are foolish enough so to do; if they have no other amusement, he does not begrudge them this innocent pastime; he expects things to be ready just when he wants them, and if they be not ready it never occurs to his well-regulated and serene mind that the blame may in some degree be chargeable upon himself. He may languidly admit that things are occasionally awkward, yet he can sing his fool's carol even in the face of the east wind, and take his sluggish slumber on the roughest places of the bleakest road.

The carelessness to which the Christian is called is an expression of profound trust in his Heavenly Father. Let this be repeated again and again, that Christian serenity may be protected from the charge of stoicism; and that Christian faith may not be confounded with coarse and defiant presumption. We are distinctly called to carelessness and our call is addressed to us in the most tuneful and persuasive manner. The duty is founded upon a promise—a voluminous and all-inclusive promise; we are summoned by the voice of music, we are inspired by the glad spirit of hope. Hear the proof of these assurances: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is east into the oven, shall he not much more clothe you, O ye of little faith?"

We are called upon to give living illustration of these principles, and are to remind ourselves that such illustration is often very subtle in its expression and influence. An impatient tone may betray us. An anxious look may dishonor the Master. One fretful action may cloud the lustre of our faith. What manner of persons, then, ought we to be, in all steadfastness, tranquillity and cheerfulness! Ought not we to lead the music of the world? Ought not the peace of the very God of Peace to rule in our hearts, and to show itself in a blessed calm in all the relations of our trying life? What is the meaning of the wrinkled brow—the apprehensive eye—the hesitating tone—are not these the signs of unbelief, the signature and token of an evil supremacy? All our uneasiness is a reflection upon God's goodness. Every assertion of our own strength is distrust of Omnipotence. O ye who are watched by the eye that needs no sleep, and that makes day for itself even where the darkness is deepest—ye guarded ones around whom stand the ministers of God as the mountains stand round about Jerusalem—ye who are named in the covenant which God made with His Son, and for whom the Son is waiting in the heavens, consider your high calling, and by the confidence which you have in God show the world that they who care for God escape the corrosion of profane anxiety!

"Dwell alone." By this exhortation is not intended a call to hermetic seclusion, to misanthropy, to churlish loneliness, or the like. We need not pause to point out how such an exhortation would offend all our social instincts, and upset everything that endears man to man. Yet the exhortation may be so interpreted as to make its application of the most excellent advantage to us. Social life may become dissipation. Even sworn friends may see too much of one another. The pastor may be too much amongst his people. Neighbors may be too often on their neighbors' threshold. I wish to teach distinctly, what I myself have enjoyed most deeply, that solitude is needful to the highest culture of life. Avoid the crowd. Be independent of artificial excitement. Have resources in yourselves; specially, walk with God! Shallow and tormenting is the life which is often led in great cities. Think of a man measuring his enjoyment by the number of dinner invitations which he holds; think of a woman measuring her life by yards of satin, by concerts, dances and promenades! Yet this is done. There are men in London who never open a book. There are women, even in this centre of the world, who from year's end to year's end never utter a serious or really sensible sentence. Society seems to be given up to excitement. Paint, gilt, noise, show—these are the idols of to-day's civilization. To have "been out" somewhere is the proof of having enjoyed life. If I might presume to offer advice to men of business, I should earnestly say, As often as possible get beyond the reach of letters, newspapers, telegraphs, controversies, politics and all other exciting vexatious influences, and accustom yourselves to your own society. Get away to a distance, and look upon daily life as it really is. Don't fear to look at your past course, and to review with the severest criticism the main positions you have from time to time assumed. So long as you are in the thick of the fight, you cannot see things as they really are.

You mistake distances and proportions. You cannot see the range of the various movements that are taking place around you. Go to the hill-top; vary your fighting with meditation, for the best battles are often won by thought. To be always in the crowd is not to live, it is but to struggle. Publicity irritates and wastes life. It is possible to live so much in public as to be actually afraid to be alone! Yes; I am quite serious in saying so. There are great bankers, merchants, speculators, who dare not keep company with themselves; they are frightened when the door shuts out the last visitor! They will not read, they dare not think, they cannot pray! Such men are the helpless victims of circumstances. The cruel lash is never off their back. The tyrant will not let them stand still. Like the child's top, they can now only spin so long as they are whipped. To be drunk with such excitement is to suffer from the most deadly intoxication.

In recommending solitude it must not be supposed that I am recommending melancholy or morbid brooding. Loneliness may quite as easily become a mischief as a blessing. When we seek to be alone, it should be that our view of the Father may be more distinct and impressive. Jesus Christ sought retirement that He might renew His strength: on the solitary hill He was preparing for the busy city; His midnight prayer was preparatory to His mid-day benediction; when He was alone, He was least alone. We must never seek for the loneliness which shuns the Divine presence, for if we find it we find the devil clothed in redoubled power. Godless solitude is often the forerunner of suicide. It is favorable to the pressure of evil suggestions. It is destitute of the elements which save the mind by actually distracting it. Beware of godless solitude—it is as the very gate of hell!

As earnestly as I caution you against godless solitude, I would exhort you to avail yourselves of the retirement which will bring you, as it were, face to face with God. We need repose. We cannot always live in the tempest. We must now and then talk to our own hearts, and make the acquaintance of our own souls. Is it a creditable state of society in which men seldom see their own little children in consequence of the unceasing hurry and drive of business? In the early morning they leave their little ones asleep, in the late evening they return to find them asleep again; and all day long the men themselves have not had one hour's quiet communion with their own hearts! This is suicide! It is not the suicide of rope, or steel, or poison; it is not followed by coroners' inquests or startling announcements in newspapers, but it is suicide for all that! "Man cannot live by bread alone." When he attempts to do so, he makes a covenant with death and a sure bond with hell; he feeds the animal at the expense of the spiritual; he spends a lifetime in digging his own grave, and all his days are but a swift journey to the pit.

I don't know that more need be added, except to repeat the exhortation, "Dwell deeply: Dwell without care: Dwell alone." Dwell deeply, by living, moving and having your being in God: dwell without care, by casting your burden in child-like trust upon the Lord: dwell alone, by being independent of the deceitful excitements which dazzle only that they may destroy. Dwell deeply, and the years shall never waste your power; dwell without care, and your strength will be ready for the highest uses; dwell alone, and your fellowship will be with the Father and with His Son Jesus Christ. Blessed One, who hast all life in Thy keeping, enrich us with heavenly strength, save us from all the temptations of earthly anxiety, and when we shut out the world may we be shut in with Thee! We would establish our house upon the Rock: we would put our confidence in God; we would dwell in the hallowed silence which helps us to hear Thy footstep. Go with Thy servants to their several engagements, give them much wisdom and strength, show them the poverty of this world and the riches of Thy kingdom, and may they instantly and thankfully choose the better part!

WHAT MAKES THE DIFFERENCE?—"You forgot yourself to-day, did you not? You preached forty-five minutes," said a member to his pastor after the sermon. "Maybe I did; but, oh! the human souls before me—their value and their danger! It may be, in my zeal for their salvation, I talked a few minutes over my time." "I thought so," said the member.

"Such a speech! I never heard the like of it before. I stood for two hours, the crowd being so great I could find no seat, and I believe I could have stood another hour without getting tired." So said the same member to his pastor a few days after the complaint at the length of his sermon. The speech referred to was made by a Mr. A., a politician, before the political club of his ward.

The pastor thought: On one hand, the question of salvation, the cause of humanity, of the church, of God; the great verities of life, death and judgment, and tired of forty-five minutes, with a comfortable seat! On the other hand, the success of a political party, and two hours, no seat, and not tired!—*Methodist Monitor.*

Studies in Sacred History.

BY M. B. RYAN.

MAKING A HOME FOR MAN.

The first chapter of Genesis contains the inspired record of Creation. Nearly all of this record relates to the creation of the earth and the things that are upon it and about it. With one brief statement, contained in the first verse, the heavens with all their wondrous host of stars and planets are dismissed, only to be mentioned again in verses fourteen to nineteen because of their relation to the earth. The whole chapter from the second to twenty-fifth verse, inclusive, has to do with the formation of the earth and the things relative to it. This record is most interesting. It reveals successive stages of creation; and each stage a step in a process which evidently seeks and finds its completion in the creation of MAN. Man is the objective point of the creative process. The creation and furnishing of the earth is but the preparation of a home for him. But the making of this home is intensely interesting. To it we will give our attention in this article.

After announcing, as a preface to the whole story, that in the beginning God created the heaven and the earth, the author of this record presents the earth in its primitive condition, as it was in the beginning of the process which fitted it to be man's abode. It is a gloomy picture we look upon then. "And the earth was waste and void; and darkness was upon the face of the deep." There was no form and comeliness to the earth such as it possesses to-day. No mountain and valley, no continent and island, no river and lake, no forest and prairie, no goodly trees and fragrant flowers, no tender herbs and luscious fruits, no radiant day and mellow twilight, no lowing kine and warbling birds. But all was "waste," formless, "void" of life, and swathed in impenetrable darkness. No sound broke the awful stillness save the roar of primeval oceans as they rolled unobstructed over the whole surface of this planet; or, perchance, the hissing of dense vapors produced by contact of those surging waters with the intensely heated surface of the globe.

But "The Spirit of God was brooding upon the face of the waters," and in that "brooding" were the signs of promise. The process was begun by which the "waste" was to be redeemed, the "void" filled with life, and the "darkness" banished.

The first step was the production of light upon the earth. "And God said, let there be light and there was light." Light had doubtless long shone from those suns and stars which God had placed in the heavens "in the beginning." But heretofore it had never shone upon the earth. The dense mists which arose from the heated oceans which covered the earth, enwrapped this planet as with a shroud, "and darkness was upon the face of the deep." But now by the fiat of God those mists disperse and the light breaks through, so that where before there was darkness, now "there was light."

The next step was the creation of an "expanse" in the midst of the waters. The waters below rolled in oceans on the surface of the earth; those above floated in clouds above the "expanse." And so God "divided the waters which were under the firmament from the waters which were above the firmament," and a stratum of air, in which living things could exist, enveloped the earth.

The third step was to gather the surface waters into ocean-beds and cause the dry land to appear. By the mighty power of internal forces the earth's crust was in some places heaved up, and in other places depressed, and the waters were gathered into the depressions which God called seas, while the elevations stood forth as "the dry land." Then followed the introduction of life. The surface, upheaved above the waters, was covered with vegetable forms, "grass, herb-yielding seed, and fruit tree bearing fruit after its kind." After this came the appointment of the sun and moon to rule the day and the night and to determine the seasons.

The sixth step in the process was the introduction of animal life. This began in the water, and included the fowl of heaven.

"Great sea-monsters, and every living creature that moveth" in the water, "and every winged fowl after its kind" were brought forth abundantly. And last of all, as a finishing stroke in the process of earth-preparation, the land animals were introduced, "the beast of the earth after its kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind."

How different the picture now from that upon which we first looked! Where then there was darkness dense and unbroken, there is now the brightness of day following with unerring regularity the pale splendor of night. Where there was a "waste"—a world "without form"—there is now a world of exquisite beauty. Vast areas of "dry land" are carved and moulded into every variety of form. Here rises a mountain, as though its summit would pierce the skies; and there stretches a valley as though in modesty it would hide itself from the gaze. Here are boundless plain and broken table-land, bold promontory and modest cove, isolated peak and serried chain; and here, out of it all, bursts many a fountain, and, through it all runs many a rivulet, which, in its course, swells into a mighty and majestic river.

Vast areas of "sea" dash their waves against rocky shores which confine them to their appointed place; carve out by their restless tides, bays and inlets, capes and peninsulas most picturesque, and nestle in their bosom islands of every conceivable size and shape. Where all was "void" there is now a varied and exultant life. Upon the surface of the earth there is a carpet of living velvet which covers up the deformities of nature. Its background is green; its figures are worked in every imaginable hue, and are ever changing. Over this carpet walk innumerable living things, all beautiful to the eye of him who made them, and all instinct with a joyous life. Above the earth, and over the water fly birds of every variety of plumage. In the waters are "things creeping innumerable," and both small and great beasts. "Everywhere there is life, motion, fruitfulness. The earth yields the grasses for beasts and the grains and fruits necessary for man. The beasts of the field, the birds of the air, the fishes of the sea, bring forth after their kind and multiply. The air is redolent with the perfume of flowers, and vocal with the music of birds. Beauty and majesty and harmony are everywhere. It is a world worthy of its Maker—God."

Science has demonstrated that immense periods of time were necessary for the completion of these creative acts; and Scripture does not dispute its claim. The "day" of the record is an elastic term, and will accommodate itself to any period found necessary for the different creative steps. But in this God worked as He has done in so many other instances in the past, as He is working in so many directions at present—*leisurely*. He is not a man that his plans should miscarry because not hastily executed. A thousand years are with Him as one day. And being builder, as well as architect, He carried out through measureless periods of time, the plan formed in the beginning to make of the earth a suitable dwelling-place for the man He would create. And when it was all completed, as well as at every step in the process, God could look upon it and pronounce it good.

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The Family Circle.

A New Birthday.

It always made Will Wellesley ashamed to have presents heaped upon him when his birthday came round; and he always blushed as he said "thank you," because he found he could not go through the floor and avoid all the publicity of the thing, and all the other folks not having anything themselves. At the same time he enjoyed his presents hugely, and wanted pretty or funny possessions; only, he wished they would walk into the room early in the morning while everybody was asleep but himself, and all of their own accord. It would be so nice if a printing-press would roll into his chamber at six o'clock A. M., and say, "Excuse me if I come at an untimely hour, my dear Will; but I made up my mind to leave the shop to-day, and belong to you. It is a proverb of mine, 'Never too early to do what you want to!'" But Will was shrewd enough to be quite sure that no such queer and charming morning would ever dawn as this one of the thoughtful printing-press, and so he evolved a plan, when his birthday was nearly come again, out of which he hoped to get as much enjoyment as he desired.

He was only nearly six years old, and his hair was still very fine and yellow, and his eyes were very frank, and he looked at you steadily a long time before it was necessary for him to wink. In this attractive trim he appeared before his mother when she was washing her old family china and thin grandmotherly teaspoons after breakfast (for there were old-fashioned ways still blooming in the house.) and says he:

"Mamma, my birthday is coming, isn't it?"

"Yes, Will; three weeks from now. What do you hope you will have?"

"You have not bought anything yet, have you?" asked Will.

"Why, no," said Mrs. Wellesley, laying down a teaspoon as she looked up, wondering what her small son was about to say, and hoping it would please her, for he looked gentle and slowly lowered his eyes.

"Well, mamma, I want to know if you will let me have such a birthday as would satisfy me best. Now, don't laugh when I tell you."

"Not for worlds!"

"Then, may I give presents, instead of having any?"

"Dear me, Will, you really startled me," said his mother, losing a saucer in the dish-tub, and putting both hands on the table at which she sat, quite idly.

"What gave you such an idea?"

"I don't know. But seems to me a birthday is a selfish kind of a day. At any rate, I would like to try my way of spending it. It may prove very nice, and it will give me a chance to make a good many presents, which I have never done. And then, nobody will be expecting anything, for you must only tell them that they need not give me anything this time; and I shall have such fun watching their faces, to see if they are glad of what I give them! Do tell me, mamma, how much you and papa meant to spend for my birthday, and then I will begin thinking what I can give." Will concluded, breathlessly, no longer bashful with suspense and feeling, but full of excitement at the outlook he had prepared for himself. "Do you think it's a jolly fancy?" he added, throwing his arms round his mother's neck, and dancing up and down at the same time.

It is astonishing what mothers will survive; and after choking a little, and laughing, and wiping away two tears from her pretty eyes, Mrs. Wellesley gave Will a hug, and answered:

"Papa will have to tell us how much money we can have, and we can then set out, and carefully select presents; for you know there won't be so very, very much to spend on each, if you are going to give to a number of persons."

"Oh, I must give something to everybody in the house. Still, I don't want a cent more than would have been spent on me."

"Of course. Well, I don't believe papa can object. Go and make a list of the things you think you can give, for it will help you somewhat in your choice, I dare say. To-morrow, after breakfast, I will tell you

what papa answers to your scheme."

Will was enchanted with the programme suggested for his morning's work, and it being a hot August day he went down to the brook and found a comfortable stone, with which he was familiar, and sat himself in the shade and breeze to write a

LIST OF PREZENTS.

Fore mamma, its a cee-kret.
Fore papa, 2 Kocownuts.
Fore Hanna, a ro of pins.
Fore Auntie Annette, a chepe, but bintafulle ringe.

Fore Kooe, a heuje fanne
Fore Miss Docke, sumthink to make her haf, and not teetch mee.

Fore Tomas, his pet wysh, an eddy-kasion, if wee can find itt.
im afraid this iz orl.

Will conned his list most of the day, and liked it better and better. He made up his mind to give it to his mother when he bade her good-night; and he did so, carefully begging her on no account to lose it, or put it in so safe a place that it would never again turn up.

But when Mrs. Wellesley and her son finally set out for the neighboring town, to buy the presents, they did not carry the list made by Will with them. His mother had given him the mixed consolation of bursting into little ripples of laughter as she looked over it with him, and she had told him that first one, and then the next item was hardly the best to choose. Will thought it unpleasantly queer that the world fitted so badly to one's ready-formed ideas of it, but he hesitated to make remarks against the world, since it was considerably older than he. He soon found himself greatly charmed with the shops to which he was taken, and he enjoyed spending the money which his mother had given him, telling him it was his own, since it had been intended for his birthday gifts.

Somehow, he liked to think that his day was to bring pleasure to others, while he underwent a sacrifice; and he felt as if he had wings on his shoulders instead of a small weight of selfish content. Nevertheless, he wondered what his father and mother and the others would have given him, if he had let them, and he now and then looked three or four times at a toy or a knick-knack, while he felt of his money in his pocket, as if he were going to be tempted into changing his mind. "But mamma is glad I thought of this kind of a birthday, and it would disappoint her, he would say to himself; and then he would buy something to give away.

The selection for his mother was a difficult one to make, being still a "creek" from her. He had not dared to carry out his first intention in regard to it, for fear she should think it as outlandish a choice as the others had seemed to her. But he was greatly assisted by the young saleswoman, who was very nice, and would have talked the matter over with him twice as long as he required, with perfect willingness. His anxieties on this point were well mastered, he felt sure, when he secured a lovely penholder of carved maple-wood, which represented a spray of lilies of the valley and a fern.

The presents having all been purchased, a few loose coins still remained in Will's purse, for which there was no possible need.

"Now," his mother exclaimed delightedly, "You can get a little candy for yourself. My dear Will, I shall really be glad to see you with a package for own satisfaction!"

Will pranced a moment with delectation at the notion of having some candy, a treat he was seldom allowed to experience; but his spirits suddenly cooled down.

"It doesn't seem as if the money belonged to me in that way," he said, as though thinking aloud. "I guess I must give the pennies to somebody, mamma."

"Yes, you are right," his mother replied, looking earnestly at him. "You can certainly make some poor child happy with them, who perhaps has never bought anything for itself in all its life. One kind thought leads to another."

You may be sure that Will looked out sharply for some child on the street, to whom he should want to give the fourteen cents which were getting very warm in his tightly-closed hand. One or two poor children he did

see; but they were rough-looking, offensive creatures, whom, he felt by instinct, his little act of kindness would only provoke to some mischief. At last his glance fell upon a fair-haired, timid boy, whose pale, thin wrists projected from his torn coat-sleeves, and whose blue eyes were sunken in his delicate face. Will quietly drew near him, and entered into conversation.

"Dear small boy, I would like to be you for a little while," said he, "for then I should know if fourteen cents would buy what you want. I've got fourteen cents you can have."

The boy looked into Will's eyes, and then at the street sadly, and answered that he never had any money. "I don't dare to think of what I want," he added.

"Are you ever happy?" asked Will.

"I don't know," said the boy. "I never heard of it."

"Well, here's the money," Will went on, after a pause of surprise. "If you smile all to yourself when you buy something with it, and feel nicely when you go to sleep to-night, you will know what I meant by being happy. Good-by!" He put the coins carefully into the boy's hand, which looked as eager as his eyes did; and then Will caught a real smile on the little fellow's face.

"Don't you feel it now?" Will cried.

"Yes," exclaimed the boy. "It's a-runnin' all through me!" They both laughed, and Will hurried again to his mother's side.

After he had given everybody about the house a gift, on his birthday, which turned out to be rather rainy and poky, Will sat down to his old books and playthings with a slight qualm of strangeness. He tried to be very brave about not having anything but kisses and thanks, which ought to have satisfied him, he supposed; and he read a familiar page of "The Discreet Princess" upside down, without knowing it. Presently his mother and aunt came to find him, and he had a splendid romp till dinner-time.

At dinner Will observed that there were several dainty dishes which he particularly liked; and then, at dessert, when he was rejoicing over nuts and raisins, the maid came into the room carrying a covered dish, which she brought immediately to Will, to whom she offered it.

"What is it, mamma?" asked he in great surprise, not removing the cover.

"Oh! for mercy's sakes, Master Will, be quick, if you please," cried the girl, full of dismay at his deliberateness.

"Yes, don't wait! Lift the cover!" ejaculated Mrs. Wellesley.

Though in perplexity as to the propriety of his helping himself first, Will took off the cover, but nearly dropped it on the floor, in spite of its being of the Willow pattern. A dear, fluffy little white kitten, with a blue ribbon round its neck, was comfortably sitting, like a bundle of softness, in his dish.

The expression of delight upon Will's face did everybody good. He had sometime before, owned a little gray kitten, which had been lost, upon whose account he had moped for a day or two; and now it had come back all white, as a good kitten should—or so he thought for an instant. Anything more tiny and cunning never was seen, and Will had it under his chin before he breathed twice.

"We couldn't help giving you that!" said Mrs. Wellesley, looking the pink of pleasure herself. —*Rose Hawthorne Lathrop in Wide Awake.*

The Missionary Potato.

It was a very large church, and it wasn't nicely furnished. No carpet on the floor, no frescoing on the walls; just a plain, square, bare, frame building away out in Illinois. To this church came James and Stephen Holt every Sunday of their lives.

On this particular Sunday they stood together over by the square-box stove waiting for Sunday-school to commence, and talking about the missionary collection that was to be taken up. It was something new for the poor church; they were used to having collections taken up for them. However, they were coming up in the world, and wanted to begin to give. Not a

cent had the Holt boys to give that day.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a row of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grimly around the old church. What should he spy lying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said, nodding his head toward it. "Somebody must have dropped it that day we brought the things here for the poor folks. I say Stennie, we might give that potato. I suppose it belongs to us as much as to anybody."

Stephen turned and gave a long thoughtful look at the potato.

"That's an idea!" he said eagerly. "Let's do it!"

James expected to see a rogusish look on his face, but his eyes and mouth said, "I'm in earnest!"

"Honor bright?" asked James.

"Yes, honor bright."

"How? Split it in two and each put a half on the plate?"

"No," said Stephen, laughing, "we can't get it ready to give to-day. I guess; but suppose we carry it home and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There'll be another chance; this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this new plan they went into the class looking less sober than before; and though their faces were rather red when the box was passed to them and they had to shake their heads, they thought of the potato, and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything like it: "Beats all," said Farmer Holt, who was let into the secret. "If I had a twenty acre lot that would grow potatoes in that fashion, I should make my fortune."

When harvesting came, would you believe that there were forty one good, sound, splendid potatoes in that hill? Another thing: While the boys were picking them up, they talked over the grand mass meeting for missions that was to be held in the church next Thursday—an all day meeting. The little church had had a taste of the joy of giving, and was prospering as she had not before. Now for a big meeting to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty one potatoes carefully, and wrote out in their very best hand this sentence forty one times.

"This is a missionary potato; its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions. Signed by James and Stephen Holt."

Each shining potato had one of these slips smoothly passed to its plump side.

Didn't those potatoes go off though! By 3 o'clock on Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Just imagine, if you can, the pleasure with which James and Stephen Holt put each two dollars and five cents into the collection that afternoon. I'm sure I can't describe it to you. But I can assure you of one thing. They each have a missionary garden, and it thrives.—*The Pansy.*

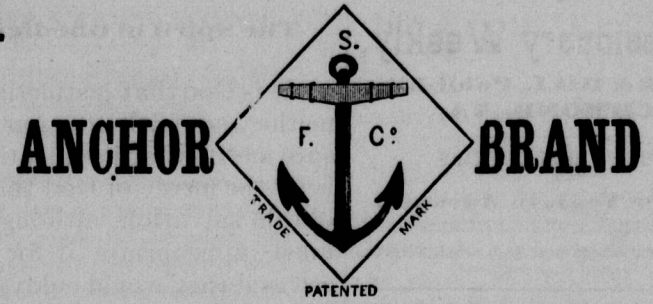
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THURSDAY, - - JAN. 24, 1889.

A Quickened Conscience.

A HINT IN TRAINING CHILDREN.

A quickened conscience is of inestimable value. In the training of children supreme regard should be had to the conscience. Outward punishments for wrongdoing are not to be compared with the compunctions of conscience yet unhardened or made sensitive by religious culture. Two considerations must obtain in the proper development of conscience. The first is to enlighten it, and the second is to make it prompt and vigorous in its assertions. Those having charge of children should be exceedingly wise in the use of the rod. It is possible that the fear of it may become the mainspring of a child's conduct. A child may come to think nothing wrong which does not lead to parental chastisement. The child to escape the rod resorts to deceit, hypocrisy and secretiveness. Its outward conduct may be correct while conscience from lack of use remains undeveloped. After outward restraints and punishments are dispensed with the poor child, through parental ignorance or heartlessness, is left to find its way back to a neglected conscience, and itself to train that "silent monitor of the soul" to guide its belated feet into the path of life. The rod may be used to help the child's conscience to assert itself, but in order to do so it must never be used except conscientiously and for conscience's sake. It must be used in love, and the lesson of parental wisdom, tenderly spoken, must accompany it.

The chidings of a sensitive, enlightened conscience are more severe and corrective than the harsh reproof and stinging switch. Then, too, the sensitive, educated conscience is an omnipresent judge that cannot be bribed or blinded. Deceit and hypocrisy cannot stand before it. It knows when and how hard to strike, and strikes without passion. To tell a child to hush, to threaten it with punishment, or to apply the rod may cause instant external obedience, but within there is muting unequalled or discouragement and deadness.

Do not substitute the rod for conscience. Do not let selfish passion prompt to corporeal punishment. Seek, on the other hand, to enlighten and quicken the child's conscience, and teach it to heed its dictates.

By and by the age of childhood will be past and then will come the long and lonely road in which the youth will walk and say: "Oh, if my parents had only taught me the truth and trained me to listen to the voice of conscience my way would not now be so difficult and dangerous. Now it seems my conscience is dead and I am both wicked and discouraged."

As "the Lord loveth whom he chasteneth," so, indeed, should parents and guardians take heed that they chasten only in love, and in order to lead the recreant back to within hearing distance of a quickened and enlightened conscience.

Proud hearts and lofty mountains are always barren.

The Spirit of Obedience.

"It is God that justifieth," and neither our faith nor our obedience merits that justification. It is by the mercy of God that men obtain salvation, although they must appropriate it for themselves if they would enjoy it.

There is an impression with some that if one will do certain things God will in exchange grant salvation. The mistake lies in the fact that men are prone to look to the things themselves instead of to the Lord the source of justification.

It is true indeed that "He that believeth and is baptized shall be saved," but faith and baptism are not the cause of salvation. Faith is nothing in itself. Wicked men have faith and good men may have none. It is the object to which the faith attaches that furnishes the ground of salvation. The Lord, and the Lord only, is the Savior of mankind. Faith is but the reaching out of the hand to take the redemption that is freely and mercifully offered. Baptism is a test act of obedience. It indicates in lively symbol the completeness of surrender to the Lordship of Jesus, and consecration to him.

While it is important to hold fast to the exact form or literal commandment of Christ—immersion—let no one think that salvation resides in the objective act. God forbid that any one should substitute for baptism something not baptism, and cover the substitute profane the holy words of Jesus. But the thought needing emphasis today is that that is not obedience which is only outward, but that which is inward in the spirit.

To illustrate, if one command his son to perform a certain specific act, as for example to collect a bill from Mr. Jones and pay it to Mr. Smith, and the son, loving the father and filled with the spirit of obedience, collects the bill; but, misunderstanding the command to pay Mr. Smith, returns the money to his father, the father would not call him a disobedient son. If on the other hand the son were wayward, careless, unloving and were careful only in their special case to do exactly what the father told him—carrying it out to the letter—he would still be counted as unworthy.

The chief thing with every child of God in the performance of divine commands is the guileless, sincere spirit of obedience. Paul throws light upon this point when he says, "He is not a Jew which is one outwardly," * * but he is a Jew, which is one inwardly." And again, "Circumcision of the heart, in the spirit, not in the letter."

In short, what is one profited if he have been immersed, and have not the spirit of obedience? Nothing whatever. His immersion counts for non-immersion. One short sentence pronounces the verdict of God in the case: "If any man have not the spirit of Christ he is none of His." What, then, is the profit of immersion over sprinkling? Much every way. Chiefly because immersion is what God commanded and sprinkling is what man in the pride of his heart dared to substitute for the ordinance of God.

The spirit of obedience is of great worth. It not only does heartily the best it knows, but with singleness of purpose is constantly seeking to know fully God's will in order to do it. No man having the spirit of obedience will say in the face of what God has commanded: "This or that will do as well." No man can have the spirit of obedience who, knowing the commandments of God, ventures to modify them or exchange them for human devices.

The spirit of obedience will say as Mary said to the servants at

the feast in Cana of Galilee, "Whatsoever He saith unto you, do it."

This docile, loving, obedient disposition shone transcendently in Christ—"Suffer it to be so now for thus it becometh us to fulfill all righteousness." "I came not to do my own will but the will of Him that sent me," and "Thy will be done."

If any man have the spirit of Christ then, whatever the fullness of that phrase may be, he certainly will have the spirit of obedience to God. And if he have the spirit of obedience he will seek and search and worthily endeavor to know exactly what God would have him do. Reader, have you this spirit?

Editorial Notes.

—One of our Texas Exchanges just at hand copied S. B. Moore's late article in the MISSIONARY WEEKLY on "Take a Religious Paper" and gave us no credit.

—The first copy we have seen of the *Church Register*, a monthly published by Bro. James C. Creel, at Plattsburg, Mo., is at hand. It is a good number well filled with interesting and helpful reading. We wish the paper success.

—The first number of our promised Sunday-school Lessons is on hand ready for the next issue but was handed in a little too late for this week. It is the lesson for Feb. 3—Subject: The Sower. We think our readers will be much pleased with the manner in which the lessons are presented.

—Bro. Robt. Moffett favors our readers with a summary review of what the General Home Missionary Society is doing. We hope every reader will study it and be able to understand perfectly what is meant by a call for a collection for Home Missions. Does it not commend itself to every Christian? Pray for its success and support it by donations.

—Since our last issue we have changed to our new quarters on Twelfth Street. The change was made without any delay in printing, making up or mailing the paper. Our new office is much more commodious, comfortable and convenient than the old. Our facilities have been increased and we are now preparing to advance in many ways the interests of the MISSIONARY. Our subscribers and friends may now find us at 9, 11 and 13 Twelfth Street, and we will be glad to have them call.

—We do not remember any case in which the popular chord among the Disciples was more forcibly struck than when at our last National Missionary Convention steps were taken to consider the advisability of organizing a General Ministerial Educational Society. Christian Education is next to inspiration. What saith the Scriptures? must be determined by those whose minds are trained to investigate, study and think both profoundly and devoutly, on sacred things.

—We desire to secure the services, for a few months at least, of some suitable unmarried man for the Jamaica work. The recent return of Bro. W. H. Hayden makes a re-arrangement and division of the field necessary; pending this extra help is greatly needed. The work will probably be that of general evangelist, rather than the charge of any one district. Hardships and hard work may be expected, but these may ever be inducements to some if thereby "the poor may have the gospel preached unto them." We will be glad to hear, very soon, from any one who would like to go. For particulars, address Mrs. Maria Jameson, 296 Broadway, Indianapolis, Ind.

—The last number of the *Christian Standard* announces that the name of Isaac Errett will remain at its head as Founder, but that the paper will henceforth be edited impersonally. All other names have been taken down. For about two years the MISSIONARY has been conducted on that plan. We think it far better that a paper should have its own individuality, enriching its editorial columns with truths written by many wise men than that they should be monopolized by only one person. We hope to see all our journals fall into line.

—The death of Isaac Errett was a severe blow to the Foreign Missionary Society of which he was the honored President. His counsel, his ringing words of exhortation, his hopefulness, and his sympathy for the missionaries will be missed. The brethren should pray that in his place God will raise up a host of devoted souls who will lift the banner still higher and make the hearts of the laborers throb with joy and hope. Remember that prayer must come first and that all Christians can pray. There are few indeed who cannot contribute money also. Let the money be consecrated, whether the amount be large or small. It will be only a few weeks now until the March collection. Every one should save and lay by in store all the means he can for that collection. Whether one feels his responsibility or not, whether he meets it or shirks it, God will hold him to account.

—It has been computed that there are fewer marriages in this country in proportion to the population than there were formerly. Now there is only one marriage a year to every one hundred and twenty of the population, whereas there used to be one to every eighty-two. Divorce, immigration, novels, "free love" or licentiousness, degraded manhood, extravagance, pride, fast living, censoriousness, these are some of the causes for the decrease. The pulpit and the religious press ought to defend marriage, the first ordinance of God for man, against its many foes. The honorable place the marriage and family relation holds in the Bible should be dwelt upon. The Christian elements which make marriage especially happy and sacred should be emphasized.

—A Free Thinking Sunday-school, "ready to teach anything with the Bible left out," was opened in Baltimore last Sunday. The crowd consisted of about thirty men and two women, all speaking German, and three reporters. A constitution printed in a German newspaper in Chicago, of a school of the same sort in that city, was adopted and signed by twenty-seven men. The objects, as set forth in the constitution, is to give the members of the school instruction in household and public matters, whatever the latter may mean. These teachers, as quoted by a prominent minister of that city in his Sunday night sermon, say they "intend to educate the children in morality suggested by nature." This was the morality of heathen nations, and history informs us as to its nature. Christ's divinity is of course to be ignored or combatted. The rising generation cannot be saved by any method with the Bible left out.

—It has been decided to complete the Chapel in Smyrna, and make it a Memorial Chapel of Isaac Errett. He it was who undertook to raise the funds for this building. More than half the amount needed is in hand. Some more is pledged. But a few hundred dollars will be needed in addition to what has been paid and pledged. The friends of the sainted President of the Society would do a graceful thing if they would send in all that is needed at once.

Mountain Sitings.

BY CHAS. S. LONG.

A few days ago I saw an article in a secular paper concerning a discussion which took place in a Pastors' Meeting on the subject of *sensational preaching*. The papers stated the conclusion to be that "it was permissible when the object was to lead the people to Christ." In looking over an old volume of the *Messenger and Laborer*, published in Benton, Pa., by E. E. Orvis in 1873, I found the following article on "Pulpit Themes," which is worthy of reprint: "Another class of church-members look for success in a secularized pulpit. Their minister must grapple with the living issues of the day, even if the day will afford no better theme than a Boston fire, or an epizootic, or air epihippic disease. Living issues indeed! What has more life in it now, and will forever have, than the 'glorious gospel of the blessed God?' It has power in it to kill the living sinner, and to bring to life the dead, and impart eternal life to all who will accept it. And shall the 'legate of the skies' crawl in the dust of the earth and hunt for subjects there when a fund of topics, as exhaustless as heaven and as deep and profound as hell, lies before him, urging, imploring, demanding his closest attention and the employment of all his powers and time? Let Henry Ward Beecher, and all that class of preachers, exhaust their splendid powers in delighting an eager crowd with lectures on Humanity, Civilization, Philanthropy, Benevolence and Moral and Natural Philosophy in general—even they will yet learn that they have lost a glorious opportunity of saving souls, and lost it by not giving prominence and emphasis to the life-giving and soul-inspiring doctrine of salvation by grace through faith in a crucified Savior."

Sensational preaching is resorted to not so much for the purpose of exalting Christ as for the sake of glorifying the preacher and gaining a little cheap notoriety. "London, or New York City by gas light," or "A painted woman looking out of a window," or "The result of moving into a bad neighborhood," may do very well for the lecture platform, but as pulpit themes they are sadly out of place. Greater loyalty to Christ and his gospel is the need of the church to-day.

The "movement all along the line" seems to be productive of much good. The recruits drawn from Satan's kingdom are swelling the ranks of the Lord's army and increasing its power and responsibilities to an eminent degree. The *Standard*, of last week, reported 1,112 additions to our membership; *Christian Evangelist* reported 1,044, and the *Guide* 108, making a total of 2,264. The average for December and the first week in January has been about 2,000 per week. The reports, as a rule, are brief, and, therefore, the more interesting. It is hardly necessary every time a few additions are reported to tell how many that makes "since I began my work here." Recapitulation tells more some times than the number added.

It is gratifying not only to know that Bro. C. S. Lucas is coming back to Virginia, but also that Roanoke is so fortunate as to secure his services. Bro. Lucas is a wise builder, and he will find much material in that city ready to be fashioned for the spiritual temple. I regard Roanoke as the most important mission point in the State, and hope it will soon become a radiating centre from which the gospel will be sounded out through the regions beyond.

The *Christian Evangelist* and *Apostolic Guide* have both been enlarged and otherwise improved. Both papers are ably edited and are free from objectionable controversy. The MISSIONARY, *Standard*, *Guide* and *Christian Evangelist* form a quartette in journalism of which the Disciples may well feel proud. May prosperity attend them.

A letter to-day from Bro. Orrin T. Noble, one of the bishops of the Lock Haven, Pa., church, brings tidings of a successful meeting now in progress there, conducted by Bro. Jackson. Up to the date of his letter fifteen persons had confessed the Christ. I am glad to hear of the prosperity of the Lock Haven church. I spent eight years of my ministerial life in the service of that con-

gregation, and although many of those who were pillars in the church when I began my labors there have since gone to their reward, there are still many choice spirits left. Bros. Noble and Farley Stout are the efficient elders, and are held in high esteem for their work's sake. A very proper thing for them to do now would be to make an effort to put the MISSIONARY in the homes of all the new converts. It would simplify the labors of the pastor and be of incalculable benefit to the converts themselves.

Echoes.

BY I. A. THAYER.

Physically and mentally we are echoes of the past. In respect of equipment and performance the most of us are echoes. The geniuses among a million men you may count on your fingers. From the hillsides of yesterday we derive our ability to mine the world. We originate few things. We simply recombine—reset. That is the most we can or need to do. The rain of yesterday may have fallen a million times before; but it is now just as refreshing as when it watered the garden of Eden. Sometimes preachers avoid old themes for fear they may be thought stale. If such be the judgment it is because the preacher is stale. A fresh man will make everything fresh. We are compelled to echo the past; but we should give the echoes the intonations of our own voices. If we are positive men our individuality will be impressed on everything we give out. Our new temples can be made ever fascinating by modern art, though the granite of the old be used in constructing the new.

The trouble is that many lose their individuality and content themselves with being mere echoes. There is very much to confirm the suspicion that men have descended from the ape. The world abounds in men of this disposition. In politics a few political bosses speak and a half million heebers echo the sound. A leading party paper gives the cue and immediately ten thousand lesser actors come upon the stage swearing that they ever so believed. Many men's religious belief has no higher origin. In social life this disposition becomes still more apparent. One flashing belle is echoed by all the silly girls of the neighborhood. The folly of one boss dude is echoed by a hundred others ap-heads. Fashionable society is vocal with empty echoes from a preponderance of empty heads.

But the more serious phase of the subject is seen in the fact that much of what comes to us in this life are echoes of our own lines. One thing should be regarded as certain, that the deeds of life will come back to us as we have sent them forth. If it be a word of wrath, wrathful will be the echoes that return. If we call the world a liar, from every quarter will come to us the echo: "You're a liar." If we snivel and whine, this will be the echoed music that greets our ears. Men complain that the world does not respect them. The reason probably is that they do not respect the world. When I hear a man complain that the members of the church do not speak to him, I usually find that he does not speak to the members. When I discover a man whom everybody respects and loves, I find a man who respects and loves everybody. Treat the world kindly and it will treat you kindly. Smile upon it and it will smile on you in return. "Blessed are the merciful, for they shall obtain mercy." "We love God because he first loved us," is the key to the world's heart and heaven's wealth.

Still the importance of this fact deepens when we remember that much of destiny will consist in the echoes of this life. We might as well try to run away from our shadow or escape ourselves, as to escape the consequences in the future of conduct in the present. There is but one way of avoiding our shadow, and that is to put out all light. So long as the Sun of Righteousness exists men must expect to meet the consequences of their deeds, whether they be good or bad. Every voice of life, thrown against the hill-sides of time, will be re-echoed beyond and we shall meet it as we cross the valley. It is a solemn fact, but it rests on the immutable law that like begets like.

C. W. B. M. Column.

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It is with great pleasure we are at last permitted to announce that the petition of the women of Virginia for a mission at Roanoke has been granted. This is indeed a matter for congratulation, and for thanking God and taking courage. Now, indeed, can we go to work with redoubled zeal and diligence, and let us here "highly resolve" that the confidence of the dear women of the C. W. B. M. shall not be misplaced, that we will earnestly labor to make up to them for their sacrifices in our behalf, and do our utmost to help them as they have helped us. For they write us their treasury has been greatly depleted by the drain upon it of so many new enterprises and demands, and it is of their poverty they give. Their liberality abounding thro' sacrifices.

And now for "a movement all along the line." Sister Timberlake reports a new Auxiliary at her church—Galilee, the first in the Valley; shall we not hear next from Strasburg, and Woodstock and others. Surely they are willing to help.

Newport News, also, is promised help from the C. W. B. M. Already about thirty-five dollars has been given outside of the regular dues, which will be credited to the one hundred dollars promised. Any one who would help this mission can send contributions, large or small, to the State Secretary of Virginia for C. W. B. M., Miss G. Cary, 720 E. Franklin Street, Richmond.

A very pleasant union meeting of the Auxiliary Societies of three churches of Richmond took place Tuesday afternoon at the Seventh St. Christian church, Bro. I. J. Spencer in the chair. Bro. L. A. Cutler spoke upon "Home Work," and Bro. E. A. Cole talked to the Mission Bands, who came in a body. Many thanks are due these dear brethren from the sisters for their ready assistance and co-operation. They are ever ready to help those women who labor with them in the Gospel. The music was a special feature of the occasion, and was indeed beautiful and tender, accomplishing its own God-given end of elevating and giving pleasure. A collection was taken up for Newport News, which amounted to nearly nine dollars. So the mites come in, and swell to mighty.

There are four hundred and twenty Mission Bands, and last year they raised over \$4,000 this year they hope to raise for missionary purposes \$5,000. They can easily do it. Children, have you a Mission Band in your church? If not, who will go to work at once to form one? We have in Virginia only six Mission Bands, one of which has just been formed at the Church-Hill chapel.

LITTLE BUILDER'S FUND.

Mission Band, Englewood, Ill., \$7.54; Willing Workers, Lone Pine, Pa., 9.46; Mission Band, Carrollton, Ky., 2.15; Mission Band, Louisa C. H., Va., 2; Little Helpers, Hellenia, Mon., 31.75; Our Mission Club, Mead Center, Kan., 2; Lee Hall, Va., by Miss Hower, 5.15; Mission Band, Morris X Roads, Pa., 4; Willing Workers, California, Pa., 2.49; Mission Band, Lathrop, Mo., 7; Little Builders, Shelbyville, Ind., 5; Mission Band, Dacatur, Ill., 15.40; Look Out Band, Lexington, Ky., 28.16; Little Workers, Millersburg, O., 16.65; Daisy Band, Howard, Minn., 3.60; Willing Workers, Vincennes, Ind., 2.80; Collected by Floyd Morris, Shenandoah, O., 1; Sweet Briar Band, Shenandoah, O., 10.75; Gleaners, Salina, Kan., 2.50; Busy Gleaners, LaFontain, Ind., 1.50; Happy Builders, Fairfield, Neb., 5; Mission Band, Champaign, Ill., 4.50; Pansy Band, Crawfordsville, Ind., 6; Miss Mary Christy, Kinsman, O., 1; Primary Class, Fredericks-town, O., 2.50; Beams of Sunshine, Ottumwa, Io., 1.75; Wide

Awakes, Carmi, Ill., 5; Mission Band, Angola, Ind., 20.50; Hiram Band, Hiram, O., 3.10; Happy Toilers, St. Paul, Minn., 3.61; Mission Class, Russellville, Ark., 3; Mission Band, Parsons, Kan., 4.60; Little Helpers, Wilmington, O., 2; Mission Band, Cedar Rapids, Io., 6.23; Hearts of Hope, Newton, Io., 2.75; Little Gleaners, Shreve, O., 2.25; Bright Eye Band, Plattsburg, Mo., 5.25; Little Builders, Englewood, Ill., 7. Total, \$246.94.
 Mrs. C. S. KING,
 Supt. Miss. Band.

ALLEGHANY, PA.

A Letter from Georgia.

BY J. A. PERDUE.

DEAR MISSIONARY:

I am now located in Sandersville, where it is expected I will preach one-half of my time. My work begun here the first Lord's-day in this month. I will also preach one-fourth of my time in Tennesse, and the remaining one-fourth will be given—devoted—is perhaps a better word—to a congregation in the country, known by the very singular name of Buckeye; although I expect to have at least one appointment in each month at Wrightsville. Sandersville is the county site of Washington county, which is not far from, it not quite in the "black belt," but he it said to the county's everlasting honor that in a recent election she gave a clean majority of one thousand for prohibition. We have here Methodist, Baptist and Catholic churches, the former being the stronger.

The meeting-house of the Disciples is now undergoing repairs. We have an elegant lot, but the church was built near the centre. It has been removed to near the corner, which leaves ample room for a parsonage, and this we hope to have in the near future. The house, since its removal, already presents a better appearance, and I hope after it is remodeled will be sufficiently creditable to commend us to the community for zeal and interest in the Master's cause.

I hope to be able to make a good report from Sandersville this year, although there is quite a good deal of worldliness in the church with which we will have to contend. The society and the schools here are good, and the climate is just delightful. I began my work at Tennesse yesterday. The church there is not strong numerically, but they have done well in the past. They have a handsome church edifice, are zealous, believe in living religion after professing it, and I do not see any reason why they may not do great things in the future. Bro. Herring has served this congregation for the past five years, and yesterday before service we were obliged to have a short conference about who should lead the singing. The brethren seemed to be of the opinion that I should "raise the tunes," and one good brother was bold enough to suggest that when Bro. Herring was with them they had no trouble about the singing. "But the difference," said I, between me and Bro. Herring is, he is a good singer and I am a good preacher." After that Sister Minta Jordan consented to lead the singing, and order was restored. But we may do even better than that after awhile. Next Friday night they propose to have a "spelling bee," the proceeds of which, added to other funds, will be expended for an organ. But I did not thrust it upon them.

At Tinnille I found Bro. W. D. Oliver in a low state of health. In his zeal for work during the protracted meeting season last summer he over-did himself, and the result is he has now been confined to his room for nearly three months. He is suffering with his throat and lungs, but is thought to be improving and I sincerely trust that he may soon be well again.

As yet I have not visited Buckeye and Wrightsville. Later I may have something to say about those places.

I am glad to note that the MISSIONARY WEEKLY continues to improve. Since my first acquaintance with the paper it has been making rapid strides toward perfection as a religious journal, and it only needs to advance a few more paces to become the pride of the brotherhood. You are to be congratulated upon your cabinet of contributors, and if only you can secure a sufficiently large audi-

ence of appreciative readers, success is sure. I hope soon to send a long list of subscribers from this section.
 SANDERSVILLE, GA., Jan. 14, 1889.

In the Field.

BY H. B. SHERMAN.

The work of the Lord is taking on new life in Pennsylvania. I have reports from several places that extra meetings are being held, and many additions are being gained to the churches.

Bro. Jackson is in a siege at Lock Haven. He reports large audiences and 17 additions up to the 14th inst.

Bro. D. M. Kinter is in a meeting at Sweet Valley, Pa. Good interest and several accessions.

Dr. Sheppard has had several additions at Scranton, recently. Our meeting continues full of interest at Duke Centre. There have been 13 additions thus far, and more are expected. The history of the cause here has been one of apparent successes and defeats. About ten years ago, in the midst of the oil excitement, Bro. John Duke built a good meeting house and parsonage, donating it all to the cause, Bro. James Hart, was here for a while, and was followed by Bro. J. C. B. Stivers. Under their labors there a church of perhaps forty members was gathered. After Bro. Stivers left, they had no regular preacher. Occasionally preachers would call and preach for them. By removals and otherwise, the church became reduced to six members, the number when I came here.

Bro. F. L. McEvoy has been the faithful one during all these years; he has conducted a successful Sunday-school and has gained many friends for the cause by his interest in the children.

Bro. James Hart spent the last year of his eventful life at this place. While he did not add any to the church, he did a great work in preparing for this meeting. His able preaching convinced many of the best people of the town but he did not live to reap the harvest. I have entered into his labors, and am reaping the fruits of his sowing "Honor to whom honor."

Word comes from Lock Haven that old Bro. Alexander Sloan died on the 13th inst. He was about 75 years of age (I don't know exactly) and was one of the charter members of the church at Lock Haven. He was a man of strong prejudices and possessed much firmness of character, but his sincerity and convictions were never doubted. Thus another of the old landmarks is removed—Harvey, Best, Mitchell, Bickford, Blockburn and now Bro. Sloan.

"We are gathering home."
 DUKE CENTRE, PA., JAN. 17TH.

Tidewater Mission Notes.

BY E. B. BAGBY.

The Boston Letter, always good, was more entertaining than usual last week. Every preacher knows how great a power for good the influence of little children may be. We are often amused too at their quaint remarks and funny speeches.

A few weeks before Christmas a teacher in the Newport News Sunday-school was entertaining the infant class by telling them Bible stories when one little fellow interrupted, "Mrs. C. don't tell us any more about Cain and Able." "What shall I tell you about then?" she asked. "Tell me about the spinning top I'm going to get on the Christmas tree," was the quick response. Little Emily lives not far from Richmond and one day there came to her home a gentleman whose head was bald, but who had a full and flowing beard Emily looked at him awhile and then approaching her mother she asked in a mysterious whisper: "Mamma, did his hair slip down on his chin?"

The C. W. M. S. of Westville church has been asleep for several months, but at the announcement that C. S. Lucas would take charge of the Roanoke Mission and that the work there would be sustained by the State C. W. B. M. this auxiliary at once awoke with renewed vigor and enthusiasm. Sunday evening we reorganized and enrolled about twenty new names. To atone for their past remissness they will endeavor this quarter to be the banner society, a gentleman gave them \$5 Sunday,

which they very kindly donated to the Newport News Mission. Judge Garnett, of Mathews Co., has also pledged \$10 for the work there and Miss Gille Cary has also collected and forwarded \$10 for the same good cause. Several others have promised us help. For these favors we are very grateful, thank God and take courage.
 MATHEWS C. H., VA.

Mrs. Emily Covington.

Two brief notices of the death of Mrs. Emily Covington, of Essex county, Virginia, have already appeared in the MISSIONARY. It seems asking extraordinary space in requesting place for this further notice it will be sufficient answer that hers was an extraordinary life. It is given to few to live to so great age—eighty-three years. She was born April 9th, 1805, and passed away October 22nd, 1888. How much is included between these two dates, in the history of the world, in the history of our country, in the history of the church, in the history of that religious reformation with which she was connected from its very beginning, and to which she remained steadfast and devoted to the last! How much also of personal service, of suffering, of loss of property, friends and loved ones and of patient and confident waiting until the will of God should be accomplished both by the service and the suffering, the labors and the losses of life.

Mrs. Covington answered well to the wise man's description of the model woman: "She looked well to the ways of her household." Only with her household meant a great deal; not the parlor or the kitchen only; not creature comforts and the entertainment of friends or strangers, though in all these things she excelled. But it meant the moral and spiritual training of children, instruction in the daily duties of life, the diffusion of a contented and happy spirit over all the place, the cultivation of mind and heart, the instilling of religious faith and motives in the minds of those about her and the practice of those virtues which she commended to others. The mutual devotion of husband and wife was such as can subsist only between those who are one in the Lord as well as in their affection for each other. Her husband departed this life ten years ago, and her widowhood was full of loneliness which ever follows the dissolution of such a union. Together they had dwelt so long and enjoyed or endured whatever of joy or sorrow the Father had sent them, thanking him for all their joys and drawing closer to him in all their afflictions. It could not be but that his going would leave her less to live for and render heaven itself somewhat more like home. Yet hers was no inconsolable widowhood. It was serene and content.

It is difficult to particularize virtues where they did so abound. Her abounding hospitality has been remarked in a former notice. No one who enjoyed it can forget the pleasure and freedom with which she dispensed it. Her helpfulness, her love of doing good, her pleasure in the enjoyment of others, her sympathy with the young and provision for their entertainment, her strong attachment to kindred, friends, brethren and sisters in Christ, her quiet and yet sincere and intelligent convictions, her unfaltering interest in the gospel and the church for the whole period of her Christian life—these are the treasures which she has left to those who are bereft in her departure from the company of earthly friends. Surely to depart and be with Christ is very far better for her. And though her children, her kindred, her church must miss her and mourn her, yet it is a sorrow sufficed with joy, seeing she is one of those blessed dead who die in the Lord.

Married.

On Jan. 9th, at 6 P. M., by J. L. Chestnutt, Mr. S. L. Lynch and Miss Emma L. Jones, of Green county, N. C.

Jan. 10th, at 6 P. M., by J. L. Chestnutt, Joseph Barrett and Miss Mamie A. Nantz, of Farmville, Pittsylvania, N. C.

Jan. 17th at Radford, Va., Miss Nellie S. Hite to Mr. W. T. Monroe; E. C. Stark officiating.

At the residence of the bride's parents, Jan. 9th, 1889, by Z. Parker Richardson, Mr. William J. Harris and Miss Fanny W. Parrish; both of Louisa county, Va.

VIRGINIA STATE WORK.

Virginia Christian Missionary Society.

OFFICE OF SEC'Y AND TREAS.,
Jan'y 23rd, 1889.

The following list of churches are NOT the ones that have not responded to our call for money made in December, but they have not sent in the report of their condition asked for several months ago. Can't some member in these churches send us the number of members on roll and any other information about the work done from October, 1887, to October, 1888?

Church. Party sent to. Postoffice.

Antioch.....M. F. Reid.....Penn Store, Va.
 Alleghany.....Geo. Bailey.....Graham, "
 Bethel.....F. M. Ross.....Sinking Creek, "
 Boon's Chapel.....G. A. Simmons.....Nafta, "
 Berea.....Geo. S. Jeter.....Macon, "
 Baptists Valley.....C. E. Carbaugh.....Tasewell C. H. "
 Concord.....C. E. Carbaugh.....Tasewell C. H. "
 Chestnut Grove.....W. H. Smith.....Snowville, "
 Cypress Grove.....M. J. Beavers.....Sayersville, "
 Dick's Creek.....B. F. Coffey.....Naab, "
 Edinburg.....Phillip Bowers.....Edinburg, "
 Frenchville.....L. Goodwyn.....Frenchville, W. Va. "
 Falls Mills.....S. K. Sturdlant.....Falls Mills, Va. "
 Fairview.....J. W. Edwards.....Wood Lawn, "
 Glade Creek.....D. T. Saunders.....Scruggs, "
 Gordonsville.....J. B. Gentry.....Gordonsville, "
 Green Spring.....T. P. Watkins.....Mullinsville, "
 Goshen.....J. W. Tannis.....Hampton, "
 Hampton Mission.....J. W. Tannis.....Hampton, "
 Horse Pasture.....J. M. Hinchey.....Haymarket, "
 Haymarket.....J. M. Hinchey.....Haymarket, "
 Holly Grove.....Leroy Buchanan.....North, "
 John's Creek.....J. M. Huffman.....Timothy, "
 Level Green.....M. L. Huffman.....Huffman, "
 Laurel Hill.....W. B. Howard.....Proffit, "
 Liberty View.....J. C. Rowlett.....Green Bay, "
 Mount View.....W. S. Dudley.....Dublin, "
 Martinsville.....J. R. Brown.....Martinsville, "
 Max Creek.....D. M. Owen.....Radford Furnace, "
 Mt. Pleasant.....W. H. Showalter.....Snowville, "
 New Salem.....Wm. H. Showalter.....Snowville, "
 Narrows.....J. G. French.....Rocky Gap, "
 Oak Grove.....W. G. W. Farthing.....Lightfoot, "
 Pleasant Hill.....J. Williams, Jr.....Old Town, "
 Piedmont.....W. C. Shackelford.....Stony Point, "
 Prospect.....H. M. Fisher.....Church Road, "
 Paxton Chapel.....O. N. Via.....New Castle, "
 Paint Bank.....J. A. Peck.....Paint Bank, "
 Pleasant Hill.....M. McCorkell.....Willowton, W. Va. "
 Round Bottom.....Jas. Gray.....Rocky Gap, Va. "
 Rochelle.....Thos. Yager.....Rochelle, "
 River Side.....R. W. Fitzgerald.....Rochelle, "
 Richlands.....M. Arrett.....Arrett's, "
 Somerset.....Wm. H. Kite.....Liberty Mills, "
 Strasburg.....Obad Funk.....Strasburg, "
 Shraders.....Jno. S. Crockett.....Shraders, "
 Sweet Sp'g Valley.....J. H. Cook.....Sweet Springs, "
 Sunny Point.....A. J. French, Jr.....Narrows, "
 Shiloh.....B. P. Miller.....Newbern, "
 Sugar Grove.....Mrs. Stiff.....Maybrook, "
 Union Chapel.....J. B. Bell.....Wilburn, "

We are glad that some of the churches in the above list have taken steps to get their reports to us, but still there are a good number that we have heard nothing from. What is the reason?

Gordonsville, Hampton, Martinsville and Olive Branch don't send in their reports. We must put the State Minutes in press this month and we are anxious to get reports from all these churches.

Collections for State work from January 17th to 24th:

Mrs. Lucy J. Shelburne, \$5 00
 Antioch church, Tidewater, 9 37
 B. D. Chowning, 50
 J. L. HILL, Sec'y & Treas.

Publishers Notes.

Agents can do well by selling "Under Ten Flags," the new book by Z. T. Sweetney. Address Spencer & Hill for terms.

ELECTRIC COMMENTARY FOR 1889.

An improvement on all its predecessors.—M. M. Davis.

Good work for 1888. Even better for 1889.—J. W. Lawber.

Everything to be desired.—Jas. Sharp, Columbus, Miss.

Most satisfactory, and improving year by year.—W. S. Priest.

Every Sunday-school teacher should have a copy.—T. E. Cronshaw.

I regard it as decidedly the best in the series which has been issued.—E. L. Powell.

While the former issues have been excellent, it seems to me that this excels them all.—Stimpson Ely.

I consider it one of the very best helps in preparing the Sunday-school lesson, and think it should be in the hands of every teacher.—N. M. Ragland.

In both intellectual and mechanical work, it seems to me that you have about reached the *Ne Plus Ultra* of book-making in this direction.—Geo. Plattenburg.

For Hymnals, Bibles, Sunday-school Supplies or any book wanted, Church Registers, Church Envelopes, etc., address Spencer & Hill.

We have a supply of Standard Lesson Commentary on hand. It is a first-class commentary on the international Sunday-school lessons for 1889. It contains over 300 pages, is well and ably prepared. One copy, 75 cents. Address Spencer & Hill, Richmond, Va.

WASHINGTON TERRITORY.

MONTESANO, Jan. 9, 1889.—I am glad to report for your paper and for the encouragement of the brethren in general. Our meetings are growing in interest. Last Lord's-day night we had quite a crowd, and the very best attention. I believe if the hearers will "search the scriptures" as the ancient Persians did to find out whether those things taught were so, much good will be done. Brethren, "shun not to declare the whole counsel of God."
 ROBT. E. LOVD.

Notes From the Field.

VIRGINIA.

BEAVER DAM, Jan. 17, 1889.—Bro. P. A. Cave's labors closed with Zion church the fifth Lord's-day in December. He has been preaching for us since September, 1887, and during his work he has been the means of bringing about forty into the church at this place. He left home January 3rd for his new field of labor in the "Northern Neck." We heartily commend him to those with whom he is called to labor, and pray that his labors may be crowned with success.
 W. J. HALL.

If Bro. P. B. Hall could visit and speak in every one of our Virginia churches before going as a missionary to Japan it would be very beneficial to the churches. We are glad to see from Bro. Hamaker's letter that he is visiting the Valley churches. Nothing is so essential to the success of our plea as large, liberal-heartedness on the part of brethren, and nothing enlarges the heart so much as to think of winning the whole world—America, Asia, Europe and Africa—to Christ. If all could hear Bro. Hall's plea for Japan they would do more for their own State and community. A zeal for foreign missions begets a zeal for home missions. Let men say what they will it is reasonable to think that to view the whole world as Christ viewed it, as the field for his promised triumphs, will make men more Christ-like. To think of only a small section cramps and belittles one's heart. The Christ-like spirit is always a sacrificing, liberal, beneficent spirit. As Christ gave himself for the world, bade His disciples go into all the world and preach the gospel to every creature, so the followers of Christ are bound to work and contribute of their means for the salvation of the world.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

—The Thirtieth Annual State Convention of the Young Men's Christian Associations of this State will convene at Danville, February 14-17. Rev. J. W. Young, of Alexandria; E. W. Watkins, of the International Committee, of New York; M. B. Williams, State Secretary of Georgia; H. M. Clark and W. H. Morris, General Secretaries respectively of the Associations at Washington and Baltimore, will be present and assist. A large male chorus will lead the singing. They hope to have 300 delegates in attendance.

Reduced rates on the railroads, and free entertainment will be provided for all the delegates. Representation is not limited and each Association may send as many delegates as it chooses. All Christian young men expecting to attend should write at once for programme and full particulars to H. O. Williams, State Secretary, Richmond, Va.

GORDONSVILLE, Jan. 21st, 1889.—The week following first Sunday in January, 1889, I preached at Trevilians at nights. Here they have a good Sunday-school, conducted by J. B. Busick, one of our men and an attorney. Quite a number of Disciples live in the surrounding country, holding their membership at Louisa Court-house. Second Lord's-day and following week I preached in the neighborhood of Ashland. Several heavy rains prevented the audiences from coming out as fully as usual. At Independence they have an evergreen union Sunday-school. Third Sunday I preached at Zion to a very small audience. The snow would not allow many of the people to come out, but we met people going somewhere else, though the weather was too bad to go to church.
 E. R. PERRY.

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SUNDAY-SCHOOL SUPPLIES.

All Sunday-schools wishing supplies, papers, quarterlies, lesson leaves, singing books, registers, etc., etc., can obtain them from the MISSIONARY WEEKLY Office. Send to us for terms and other information.

SPENCER & HILL.

The Test of Our Love.

BY O. A. CARR.

("He that hath my commandments and keeps them, he it is that loves me," said Jesus. John xiv: 21.)

Does our love need to be tested? What for? Is it to find out whether it exists or not? Doesn't God know whether the loyalty is in us? Yes, but the Bible does not speak of God's knowing what is not; but of his knowing what is, and he tests what is in us, and tries us not to discover anything, but to develop what is. The Lord said: "I know Abraham that he will command his children and his household after him, and they shall keep the law of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." The Lord tried Abraham, and he knew whom he was trying—knew what was in him. I suppose the Lord does not try *nothing*. He tries something and for a purpose. The trials of the Lord accomplish good. The trial of our faith works patience. The Lord knows whether we are loyal to him, and because we are loyal he tries us.

What is the test that the Savior has made of our love? It is expressed in John xiv: 21: "Keep my commandments." It is all there, and what is there expressed is sufficient. This is the test and the only test that is worth anything under the gospel, and is the only one that will stand. If a man keeps not His commandments he has no way of proving that he loves the Savior.

It is true that a man may formally observe this or that commandment of the Savior and not have much heart in the observance, but this is not against the fact that the test of a man's love is the obedience to Christ. The question which used to be sung may be honestly asked:

"Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no,
Am I his or am I not?"

But whom do we ask? To whom are we to appeal for an answer? Who knows whether we love the Lord or no? Do we ask ourselves? Or do we ask our neighbors? Or do we ask the Lord?

1. If we ask ourselves we may be conscious of possessing such and such feelings, but how shall we know how the Lord regards them? What test can we make of the matter? We can make no test until we go outside of ourselves. We must go outside of ourselves in order to prove anything. This seems to me to be self-evident. It will not answer the demands of the case for a man to say I know this or that because I feel it, since feeling a thing to be so doesn't make it so.

2. Shall a man inquire of his neighbor and thereby settle the question? What can his neighbor know of him, of what could he testify, except his observation of the conduct of the man who appeals to him? The going to the neighbor would be going outside of one's self truly, but only to get testimony with regard to that which is outside, for that only can the neighbor know. God only knows what is in a man. The man himself doesn't always know what is in himself. The neighbor might make a test of his friend's love to him, but if he should it would be based on the conduct of his friend. If the conduct and the profession of love should not harmonize in the neighbor's estimation, then the neighbor would conclude, of necessity, that the love is a pretense. But, still, the neighbor might not be a competent witness to decide whether a man loves God. The neighbor may not believe in God nor in Jesus. If he does believe in Jesus he would simply apply the test which Jesus gives and estimate the love accordingly. Again, the neighbor may not himself be true to the Savior, and decide that the man loves the Savior simply because the man goes as far in showing it as he goes, and neither may go far enough to establish the fact. It is not safe, then, to have the neighbor decide the point.

3. If a man appeals to the Lord he is sure to get the right answer, and he gets it in the word of the Lord which is sealed and handed to us. Jesus says the same to-day that he said 1900 years ago. It is the one answer to every one—and for all time—the one test—the one proof of a man's love toward Christ,

with which every one ought to be satisfied. It is this: "He that hath my commandments and keeps them he it is that loves me; him will my Father love."

Divorce.

BY W. H. ALLEGATE.

There seems to be a little earnest discussion concerning the divorce laws of our country; and this is not strange when statistics show that within the last twenty years there have been an average of 16,500 divorces granted annually. We note the diversity and conflict of our laws relating to divorce, there being forty-six codes on the subject. This is certainly wrong, but a codification of these laws will not fully remedy the matter. Divorces should be made harder to get; but that will not insure domestic peace and harmony. Fast living, fashionable follies, feminine selfishness and greed, together with masculine impatience of domestic repose, are destroying the home ties. When marriages in "respectable" circles are rarely contracted with reference to personal regard, but from sordid and selfish motives, who can wonder that such ill-sorted couples fret under the yoke? The education which the better classes receive to-day does not fit them for the marriage relation. The education of the young women does not teach them to be good and helpful wives in the fullest sense; or the young man to have that chivalry which would make him a noble and unselfish husband. A young lady will marry a man because he is rich or because of a fancied something called love, which is not love; or a man will marry a rich woman merely to repair his wasted fortunes. To say the least, in either case, without love and esteem, what wonder is it that there are so many unhappy marriages. When, too, a divorce may be granted, license obtained and a new marriage solemnized (?) all in one day, and very often by ministers, what wonder is it that our courts are crowded with divorce cases? What is the remedy? How will modification or divorce laws prevent such a state of affairs? Will not a more stringent law only provoke desertions when it will not aid them in breaking the marriage bonds? Still the law should be made more strict, and divorces harder to get; but there will not be that harmony which is necessary to happiness in the home until a higher ideal enters into the minds and hearts of the young men and women of our country.

When the marriage relation is established on genuine love and esteem, preserved by mutual helpfulness, each looking to the interest and happiness of the other, it will make but little difference what kind of divorce laws are passed. When the claims of society are made subordinate to the true interests of home and children, marriage in many circles will be much more rational and satisfactory. Higher ideals of manhood and womanhood and a higher regard for the sacredness of the marriage vow are as necessary to the solution of the divorce question as more stringent laws would be.

We Know.

Paul writes in his letter to the Romans: "And we know that all things work together for good to them that love God." He does not say he knew it as an inspired apostle. He appeals to the common Christian consciousness. Every believer in Rome knew it. Every reader of the epistle in all coming ages would know it. We all know it. We may forget it sometimes. We may doubt and fret and worry as if we did not believe it. But down deep in our hearts is the firm and abiding conviction that all God's dealings with us are for our good.

It may help us to consider briefly how we know this. We start with the great revelation of the Bible that "God is love." Man could never have discovered this alone; for being in a fallen world he sees God through an atmosphere of clouds and darkness. But when the wonderful announcement is made reason says, it must be so. A malevolent being could not have created a universe so harmonious and beautiful as that in which we live. Since the unity of creation demands the idea of a sin-

gle creator, that creator must have a definite character—since he must be either good or evil—and the preponderance of good in his works forbids the thought that he is evil, we welcome as rational the proclamation that God is love. And what reason accepts, logically, the heart embraces instinctively. The heart is filial in its yearnings, and gladly entwines its tendrils around the conception of a heavenly Father.

But the same book which declares that God is love tells us that he made us in his own image—that we are his children. We know then that God is just what our hearts long for, a father. And we know how fathers care and toil for their children. We know that they will do all they can to promote the happiness of their children. And, knowing this, we are sure that the great Father of us all will do all that he can for us. But God is all-wise and all-mighty. He controls everything. He does as he pleases always and everywhere. Hence, God's ability to protect his children and to make them happy is not limited, as is that of earthly parents. He can do for them whatever a loving heart prompts him to do. And, therefore, the conclusion is irresistible that all things must work together for good to those whom he loves, whom he regards as his children.

But sometimes the children of human parents prove so utterly unworthy that they are compelled to disown and disinherit them. May it not be so in our case? We know that we are sinners. May not our sins compel this loving Father to repudiate and to punish us? Not if we are sorry for them. Not if we go to him and tell him, with tears, that we repent, and want to be good, and that, imperfect though we are, we love him with all our hearts. This we can do. We know whether we have done it or not. We know whether we now do really love God or not. It is a fact of consciousness. If the heart cries, "Abba, Father," then the last cloud of doubt disappears; for all that a father asks of his child is love; often all that the child can do for the father is to love him. And God has said: "I love them that love me." Filial love, then, meets the condition of the divine favor. God, who made us in his own image, who controls us and all around us, not only will make all things work together for our good if we love him, but he must do so. The words of the great apostle, wonderful as is the assurance they give us, are in accordance with the conclusions of our reason and the instincts of our hearts. We do not know more surely that the sun is shining at noon-day than that all things work together for good to them that love God.

Then filial love is the basis of a living faith. The child-heart throbbing in the breast of the believer cries: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Christ Jesus my Lord." We are sure of all that we need, of all that infinite wisdom sees that it is best for us to have, because infinite Love is on the throne of the universe, and he whose name is Love has revealed himself to us as our reconciled Father in Jesus Christ.

The trouble with many Christians is that, having settled the great fact of consciousness that they do love God, and having accepted the logical conclusions from this fact, viz., that God loves them, and that loving them he must make all things work together for their good, they want to go on and know all about the "all things." They ask, if God really loves me why does he afflict me, or why does he refuse to give me what I ask for? They want to keep on reasoning when they ought simply to trust. They forget that the child cannot understand all that the father does—that what seems cruel to the child may be prompted by the truest and most self-sacrificing affection. A babe was born in a home where the hardest labor was required to secure a living. It was afflicted with a deformity that would grow with its growth and make its life a burden. An expensive operation by a skillful surgeon might remove this deformity. But the surgeon was in a distant city and the pa-

rents had no money even to pay the cost of a journey there. So they worked a little harder and lived on coarser and scantier food for months. Then, with the results of their earnings and savings, they took their child to the surgeon, and stood by while he bound it upon his operating table and began to torture it. The babe looked up with wonder into the faces of its parents. Why did they permit it to suffer so? Alas, how little it knew of the love that culminated in that scene of seeming cruelty! And just so we look up to God. But he sends us two answers that ought to satisfy us. First he tells us that he doth not willingly afflict, but that these light afflictions shall work out for us a far more exceeding and eternal weight of glory; and, second, he says: "What I do thou knowest not now, but thou shalt know hereafter." The mysteries that reason strains in vain to comprehend will all be clear and luminous when we stand in the light of God.

Then let us be satisfied with what we can know and do know. If we are sure of the love of God we are sure that all things shall work together for our good. When the child is certain that it is in its mother's arms it asks no questions; that one certainty is for it the end of all uncertainties, of all doubts and fears, and so it should be with the child of God.—Interior.

A Scene in Alexandria 1800 Years Ago.

Imagine yourself to be one of the Christians dwelling in Alexandria in the last half of the first century, and put yourself in the place and enter into the thoughts and feelings of a Christian convert in that age, when, at four different times and from four different places, the four Gospels came to that great centre of the intelligence of the Roman world. In Alexandria, in the first Christian century, you are reading the manuscript of St. Matthew's Gospel. Knowing the great outlines of the Savior's life from the oral teaching of the churches, and having often heard traditions of his ministry in Judea, you are surprised to find that up to the time of his last visit to Jerusalem St. Matthew so confines his record to what took place in Galilee. Still you are not surprised that he does not mark this omission, because the great fact that he passes over in silence is familiar to all. You wonder more to find that after his description of the Sacrament he omits those solemn and tender words of love, of hope, of prophecy, with which the Lord took leave of his disciples, some faint rumor of which has gone everywhere abroad. His silence seems so strange in a gospel largely framed of discourses of the Lord that for the moment you question the correctness of what you had heard; but, as you reflect upon the scene in that large upper chamber, on that hour looked forward to by the Lord, on the peaceful private interview at night, on the institution of the new sacrament, on the fearful separation that was nigh, you feel convinced that the church has not been mistaken in its belief that in that hour the Lord uttered words such as even by him were never said at any other time. You think of his discourse when the disciples were sent forth on their mission, and your conviction deepens that he parted not from them in this silence. You think over the Sermon on the Mount; you think over all his recorded discourses; and, with his life, his death, his glorious resurrection before your mind, you try to frame for yourself the farewell of the Lord to his children on the eve of his betrayal, his trial, condemnation and death. Vain the effort of the unsatisfied mind! You even doubt whether those great discourses that before filled your soul with such content might not have been better spared than this which you so much desire to hear. Nor can your earnest heart be satisfied even with the manuscript of an apostle, until the thought comes to your mind that St. Matthew could only have passed over what was so precious because he knew that some one would co-operate with him in the great work of making a written memorial of the life of the Lord.

Years passed away, and then the Gospel penned by Mark, and accredited by the last Epistle of St. Peter, becomes known to the

Christian world. The first disciple who comes thereafter journeying from Babylon bears with him the precious scroll, a welcome offering to the church in Alexandria. You read the manuscript and find that, like St. Matthew's, it passes over the ministry of the Lord in Judea, and that it contains not those words which your heart longs more and more to hear as life is passing away.

At length the Christians of Alexandria are gladdened with the Gospel of St. Luke; you unroll the manuscript, and read with kindling eyes the opening words, which promise to confirm that which is believed in all the churches, and which seem to promise to you that the writer can and will supply what the others have omitted. The opening of the gospel is glorious beyond your hopes. There is the evangel of the infancy, there are the memories which the mother's heart had treasured up of the birth of the holy child, the gift of the blessed Virgin to the church. There are many things new and precious. But even this gospel is no less wondrous in its silence than glorious in its fullness; for some reason leads St. Luke, as it had led St. Mark and St. Matthew, to pass over in silence what the Lord did in Judea, and like them to pass over in silence those words so long waited for in earnest hope; and again it seems to you that the only solution of this mystery is that to some apostle has been intrusted the high duty of recording the sacred life in Judea, and that to him also has been granted the honor and blessing of prolonging in the church forever, the celestial music of those parting words of the Savior.

The years roll on until your hope begins to die. You hardly think you will ever hear those words on earth, and believe they exist for you only in the record of things below the sun, that is treasured in heaven. But at length the manuscript of the last apostle flies through the world. Christian Alexandria, crowding on the mole, greets afar on the sea the welcome bark that brings one who, in his bosom, bears a scroll more precious than all the costly freight which the galley is hurrying to the mart with the speed of the wind and the strength of the oar. The manuscript of the aged Apostle is unrolled in the church of Alexandria. You listen to that choral song, which flows as if from out the infinite far realms where Christ hath gone. Page after page falls on the listening ear of the vast throng; all and more than all you know of the Lord in Judea is told as only by St. John it could be told. The sacred record grows into full beauty and perfection. At length the intense feeling of the weeping throng deepens to an ecstasy of fear and hope, and, amid all the uproar of the crowded mart, whose living surges beat against the walls, the hushed temple is still as a sepulchre as the reader comes to the night of the solemn Sacrament, of some of whose words but faintest echoes had reached the Christian church, and lo, at that moment when Matthew, Mark and Luke hushed their voices in reverential silence, the reader goes on reciting, "Let not your hearts be troubled; ye believe in God, believe also in me." With adoring thankfulness, with wrapt wonder, you hear this unimagined word. The wisdom and mercy of God hath at last given to man a record of his Son complete beyond all fear, glorious beyond all hope. You foreknow that every dying Christian will hear the words: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you." The work of the chosen witnesses is at last complete, and, like him who lehel! the glory of the life of the Lord in its beginning, seeing the full glory of its close, you say: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—"Thoughts on the Holy Gospels."

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Waiting for the Bible.

Residents of Christian lands who have the Bible as a complete book can hardly realize the condition of less favored countries where only detached parts of Scripture have found their way into the hands of the people. Since the days of Wycliff the English-speaking race has had in its own tongue every word of the Bible from Genesis to Revelation. This for five hundred years has been the heritage of every generation. In hall and cottage, in cloister and in church, there has been equal access to every part of the inspired word. But in the work of evangelizing the world the book has been dealt out to men generally in detached parts, "at sundry times and in divers manners." We point to a long list of languages, which during this century have been enriched by the translation of some parts of the Bible, and we think it cause for gratulation that the story of redemption has been told in so many tongues. But ought we not also to commiserate those who have access only to limited portions of the Scriptures; who have the Gospels, but not the Pentateuch; who read Matthew, but not Moses; who may study the Epistles now, but must wait for years before it will be possible to fulfill the injunction, "Search the Scriptures," or ascertain what things "were written in the law of Moses, and in the prophets, and in the psalms," concerning Christ?

Some portion of the New Testament was translated for the Greeks and Seminoles, in the South, and put into their hands more than fifty years ago. Only this year sees the version of the New Testament complete, and it is affecting to hear Mrs. Robertson, who has just read the proofs of the last pages, say:

I am in haste to have the book in the hands of the people, that those who have "desired it long" may not "die without the sight." A prominent man among the Creeks, and among the native ministers of the Methodist church, died lately, who, I am sure, would have hailed it with joy. One of those ministers came in last week to see if I had yet received it.

It will be an inexpressible boon if a map of Palestine and one of the travels of Paul can be inserted. Even if the names of places are in English the interpreters can explain their meaning. I hope your Committee will appreciate the great need of the printed page for this people when they see the following list of the books they have in their own language: The Testament (when completed); a Child's Catechism; First Reader; Second Reader (the edition exhausted some time ago, and so asked for in vain); Hymn Book; Sunday-school Song Book; "Come to Jesus" (by Newman Hall); "I will go to Jesus" (edition exhausted). This is all they have except the laws of the nation.

For weary years the translators of the Bible for the Dakota Indians toiled at their work, and after the New Testament was complete the books of the Old Testament were given out to the natives by installments. It was on the receipt of some new issue of this kind that Dr. S. R. Riggs wrote in 1872:

Our people are exceedingly pleased with the books. The very day they reached our mission station I had an arrangement to go up to the Long Hollow Church to spend the Sunday. I put three or four of the books in my satchel. Solomon Tookanshaecheyay, the pastor of the church, selected a copy for himself. During the evening a number of men were in to look at it. Several times he carefully unrolled it; and while admiring the book, they discovered various plans by which they hoped to obtain money with which to buy one. Finally I lay down and went to sleep, but some time along in the night I woke up. Solomon was sitting there unrolling the book to show to some newcomers. He went all through, telling them that there were Numbers and Ecclesiastes and The Song and Isaiah, which they had never seen before in print. And said he: "I feel like a boy who has just got a new plaything."

So it is, the world over, where through Christian liberality and zeal the nations coming out of great darkness to the radiance of the gospel receive the Scriptures of the Old and New Testaments, first one precious portion and then another. And so indeed,

when we think of it, it must have been with the early Christians, who had first the oral preaching of the gospel and afterward received, one by one, the Scriptures which make up the whole New Testament. What their experience may have been is beautifully depicted in Dr. Upham's "Thoughts on the Holy Gospels;" and the reading of his description helps us to appreciate more and more the blessing conferred on any people to whom we give in their own tongue the book which all Christians prize.—*Bible Record.*

The Bible, and What it Does.

* * * Two centuries ago, a book as large as an ordinary family Bible was filled with the titles of books written on this one volume. And, since the emancipation of the press, what has followed? Take this as an instance: The Epistle to the Romans is a small pamphlet which any workman can read of an evening after his day's labor, fold it up and put it in his breast-pocket for further consultation; yet, on that pamphlet, over twenty years ago a library of over 5,000 volumes was catalogued. And as to its food for thought, let this be cited: the sermons preached in one year (in the English tongue alone), if printed, would fill 150,000,000 octavo pages. Every one of these sermons get at least its text from the Bible, and in most cases its course of thought. Now, as my brethren around me must join me in testifying, many of these sermons are "poor affairs;" yet it is a very poor affair indeed that does not, at all events, set somebody to thinking how much better the preacher ought to have done, with such a Bible to preach from.

Take a wider view of the world with and without the Bible. Compare North with South America, Russia with Prussia, Holland with Austria, Great Britain with the Peninsula south of it. Look into the wards of cities, the streets, the houses, the hearts of men, and ask for the bearing of this book on what is found there of purity, enlightenment, comfort, hope, and the results are a justification of the existence of a Bible Society.

Its revelation is the main reason why we unite for its dissemination. Granting that it reveals to us the best laws, and the most sweetly reasonable of all religions—for what doth the Lord require of us, but that we love one another, do justly, love mercy, and walk humbly with himself—the law we have broken, every one of us, the religion we have not observed, and what then? How shall a man be just with God? What shall I do to be saved, not only from the consequences of sin, but—of far greater import—from sin itself? Shut the Bible, and to us there is, as yet, no satisfying answer. Come from where it may, be written by whomsoever it will, up until this hour there is no book within our ken that has ever grappled with this dread theme as the Bible has done. It is all but needless to add, none that has proposed a remedy at once so satisfying to both the God-ward and the man-ward aspects of this question. Upon much that men wish it to speak, it says nothing; it does not profess to speak fully, except on the one great theme: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name."

Here is a short answer to the question, "Is the Bible inspired?" Certainly it is; for of all books it is the most inspiring, and, if so, to what? Let history answer, let experience continue to assert, let life tell its own tale as to what the Bible has led it to. After the book's own record closes with the missions to the Gentiles, touch whatever has been great and you find the Bible has been there. The preaching of Chrysostom, the confession of Augustine, the sculptures of Angelo, the glories of Raphael, the "Paradise Lost," the architecture of Wren, the Analogy of Butler, the hymns of Cowper, the whole of the sweetening charities of the church, the enfranchisements, the politics, the parliaments, they have had the relish of salvation in them, what had they been but for the Bible, and what the Bible has directly or indirectly inspired men to do?

Specially do we desire the Bible's presence among us for its controlling idea of a way of love. Notwithstanding its revolt, the

earth is still the Lord's; and is not to be given up, if the Lord can save it. Said a profound thinker: "Had I been an inhabitant of another planet, and had the news been brought to me, that in one of the orbs keeping us company around the sun, a moral revolt had led its inhabitants away from God; and, with that news, had it been told me that to win back his free creatures their loving Creator had gone among them in the person of his Son; had taken their sad condition upon himself; had lived their life, and died their death—indeed, to show them what they had done both to him and to themselves, by a great sacrifice, even that of his Son's ignominious death, had so commended his righteousness and righteous laws to them as to win them back by love, I should willingly have given my life for the idea, and that irrespective of whether it were true or false."

* * * "What," said one to a Roman conqueror, "what can be added to a triumphal procession like this?" "Continuance!" was the answer. Yes, the fine show would soon be over, and what next? And so we say, as the glare and glory are passing away. This we can add: "The glory of man is as the flower of grass; the grass withereth, the flower fadeth, but the word of the Lord endureth forever." It has shown good evidence to this already. For its life after the decay of Rome, we can hold that when Macaulay's New Zealander sits on the broken arch of London bridge and sketches the ruins of St. Paul's, there will be Bibles in the hands of those wandering among the ruins of mighty London.

Allow a conclusion from personal experience touching the lasting nature of the word of God. Said my honored instructor, Professor Stowe, on my calling upon him not long before he died: "Do you remember the days at Andover over the Bible? Do you remember the close of the Ninety-first Psalm? Well, I am a living instance of its truth. With long life God has satisfied me; I have lived as long as I desire to live. I am satisfied with all he has shown me here, and now I am just waiting to see his salvation."

Said one other venerated teacher of teachers, President Woolsey, of Yale, to me the other day: "I am about through with life; the only event of interest to me is death. Here is my hymn-book, here is my Bible—without my Bible how could I live out what remains of life?" Blessed man, who through all his fame has held to the one book, ever saying: "How precious are thy thoughts unto me, O God! how great is the sum of them!"—*W. M. Barbour.*

Farm & Household.

Garden Calendar for Jan.

This is the month for making plans for the year's operations. Very little work can be done in the garden, beyond securing a supply of manure and preparing the same to make hot-beds next month, getting poles, brush and sticks for beans, peas, and tomatoes, and cleaning up the garden.

THE WINTER PROTECTION OF PLANTS.—In many parts of the North the snow has not yet covered the ground sufficiently to protect tender plants from the frosts of winter; and some seasons when there is but little snow, much injury is done by alternating freezing and thawing. It is not too late to do something to protect these. There is hardly a plant, vine, shrub, or tree about the lawn, flower garden, fruit garden, or orchard, but that can be benefitted in this way. A good dressing of stable manure will do much good, especially over the roots of plants. We have found an application of horse manure, not very thick, a sufficient covering for the strawberry beds without leaves or evergreen boughs. Sometimes these beds are covered too deep so that they are smothered. Rose-bushes and other garden shrubs can be covered with leaves if mice are not plenty, or, if so, evergreen boughs are excellent. If the ground is not frozen, or if it comes open again, there is no better covering for these half-hardy plants than to bend them down and throw on three or four inches of soil or coarse manure.

Applications of manure to orchards are of much benefit, and will add largely to the next

year's fruit production. Aside from the advantage of winter protection, *Rural Home* has the following sensible hints on this point:

"Leaving out the question of protection entirely, it is doubtful whether there is any better way of applying manure to perennials than by winter top-dressing. The winter's freezings and thawings and rains and melting snows assist in the gradual decomposition of the manure; and as the frost comes out of the ground, the dissolved ingredients of plants slowly descend, and are absorbed by the roots in fine condition to be taken up and assimilated in the cells of plants."

"Even lawns about the dwelling may be protected and the growth of grass increased by covering with fine manure through the winter, raking off in the spring the coarser parts that will not dissolve and wash into the earth. Delicate of-factories may object to the odor, but all beautiful, lovely forms of organized life grow upon decaying forms; and those who most object to the offensive odor of decay will be most ready to welcome the verdant lawn of next season."

To make buckwheat cakes take one quart of buckwheat flour, one half cup of yeast, one tablespoon of salt, warm water enough to make a batter, not too thick. Beat it well with a large spoon and set it to rise about eight hours. Heat the griddle and rub it hard with a coarse cloth, then have a piece of pork about four inches square on a fork; rub the griddle with it, and while hot turn the batter on in small cakes. If you find that the batter has soured, dissolve half a teaspoonful of soda in warm water and stir in. Some people add to the batter a small tablespoonful of molasses or syrup to make them brown better, but if the griddle is right and kept scrupulously clean this is not a necessary addition.

For Foreign Missions.

The following sums were received from January 2 to January 7:

Colorado, 10 cents; Illinois, \$3.61; Indiana, 134.65; Iowa, 47; Kentucky, 57.05; Maine, 3; Massachusetts, 2.50; Michigan, 19.25; Missouri, 8.05; New York, 20; Ohio, 105.61; Pennsylvania, 56; South Carolina, 2; Tennessee, 1; Texas, 5; Virginia, 25 cents.

Grand total, \$460.07.

NOTE.—It is evident to all that the receipts are far less than the outlay of the Society. It was decided to make an earnest effort to raise \$100,000 this year. If we are to do this the weekly receipts ought to average \$2,000. There will be no collection before March. In the meantime two monthly payments must be made. The time has come when we ought to receive larger contributions than we have ever received. There are brethren among us who could give \$10,000 a year. There are others that could easily give \$5,000. There are thousands who could give \$100 or less. It is high time we were doing something worthy of our great plea.

A. McLEAN, Cor. Sec'y,
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For Church Extension.

Received for Church Extension Fund from Jan. 1 to Jan. 7, as follows:

Kansas, \$75; Iowa, 28.50; Indiana, 102; Illinois, 10; Missouri, 35.75; Michigan, 1; Nebraska, 40; Ohio, 15.

Grand total, \$310.25.

We hope no church will fail to take the January collection for Extension Fund. Remember, we ask for only one collection for this work during the year. The Secretary dedicated the new church at Alma, Neb., and raised \$300, which more than provided for all indebtedness. At the January meeting of the Board of Church Extension loans were granted to Hastings, Neb., Blooming Grove and Hillsboro, Texas. Our receipts are increasing, but applications for aid are increasing faster. Please lend a helping hand.

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A full bottle of NERVE RESTORER. Only one bottle for Nervous Affections. Fits, Epilepsy, etc. If taken as directed, no fits after three or four bottles. Treatise and a trial bottle free to fit patients, they paying express charges on box when received. Send names, P. O. and express address of afflicted to Dr. KLINE, 183 Arch St., Philadelphia, Pa. See Druggists. BEWARE OF IMITATING FRAGS.

In all the world there is but one sure cure for the other treatment ever-cure. We have cured more than 10,000 cases. No other treatment cured one case. NO FAKE TALK. CURE. Remember, this, and write to the J. L. Stephens Co., Lebanon, Ohio.

Valley Notes.

WITH GENERAL NOTES THROWN IN.

Our meeting at Dayton continued ten days with good audiences all the time. Two were added by letter. After a few sermons to the world I addressed myself to the church. I feel more and more the truth that Christian living is indispensable to success in preaching the gospel. The chief benefit of the meeting was in a general straightening up within and in the election of Bro. Levi Rhodes to the eldership. We feel sure of his efficiency. He is a good man and loves the cause of Christ. Brethren Hutson and Manger, whom we elected deacons, are proving themselves worthy the trust. "They are purchasing to themselves a good degree." Much to their regret, the state of Bro. E. L. Hester's health made it necessary for him to leave them. He had won for himself a place in their confidence. I was glad of the opportunity to visit Lacy Springs again. I was pleasantly entertained at Mr. Charles Brock's and at Mr. C. White's. I found our trio of sisters still facing Zionward and glad to hear the old, old story. God bless and keep them true to himself. At home I met Bro. P. B. Hall, with whom I spent a pleasant week. He seems devoted to his chosen work, and is pushing his preparations to be ready to sail in March for Japan. He spoke at Strasburg, Walnut Spring, Antioch and Bethlehem. Collections were taken at each church for his benefit. His reception in Page was indeed hearty. His three years among them endeared him to them so that the final good-bye was hard to say, and called forth many tears of genuine Christian esteem. He will visit many churches in Virginia, and I bespeak for him a warm welcome and a liberal offering. Our Virginia churches will have cause to be proud of their representative in the foreign field. A good sister remarked to me recently that "all the young preachers were leaving Virginia." She, of course, "excepted present company." The good word from Roanoke is that some of them are coming back. We extend to Bro. Lucas our hand and welcome him and his to the Valley, and to Virginia.

If Bro. F. F. Bullard continues in the matrimonial list as he has begun Bro. Waldrop will have to look out for his laurels.

Bro. E. C. Stark's note from the Southwest is timely, but he puts it entirely too mild. Our cause is on a pivotal point in that region and the scale seems turning backward. It is heart-sickening to think that we had done so much work in that section and count a membership of thousands, with means and intelligence second to none, and with the truth of God in their hands stand idly by and see others assume the place which we had already won. A good preacher writes me: "I have a field offered me in Illinois, but I had rather remain here." \$100 is lacking to make up his salary (too small already) and yet it is probable that a good man will be driven from the field for lack of it. "What will the harvest be." But two preachers in Southwest Virginia are supported entirely by the churches. W. H. Book at Pulaski and F. F. Bullard at Wytheville. A change for the better must come soon or churches die from pure neglect.

If this note shall reach the eye of some who love the cause and rouse them to a realization of the situation, it will serve its purpose. I know that country. Some noble souls are doing their whole duty, but Southwest Virginia is not and the cause is lagging behind in the rapid development of the country. The denominations, with their steady-going work, are gaining the ascendancy where we had held the vantage ground. It is humiliating.

J. D. HAMAKER.

GEORGIA.

EASTMAN.—H. G. Miller reports that J. R. Moody, a Baptist of Tennessee, has been at Eastman misrepresenting and denouncing the Disciples. He charges them with "looking upon baptism as every thing," "preaching water salvation," "not believing in the blood of Christ," and calls them "a band of baptized sinners without God and without hope." He announced that he had "debated with such men as T. W. Brentz and Prof. J. W. McGarvey and wiped up the ground with them."

Any intelligent man, if he know no more of Mr. Moody than Mr. Miller tells us, as quoted in the above, would infer that he was crazy, marvellously ignorant or morally reckless. It is well not to be affected by such gross charges which carry in them their own condemnation. Get some competent minister to present the truth, the best and only antidote for error.

OHIO.

HIRAM.—Those interested in the welfare of Hiram College and the cause of Christ will be glad to know that the Biblical students have formed a Ministerial Society which has been in successful operation since the beginning of the present school year. A good interest has been manifested from the beginning, notwithstanding the various inconveniences arising from having no furnished hall in which to hold our meetings. Efforts are now being made to raise funds for the

purpose of furnishing a hall. We will be very grateful to those desiring to aid us in this new work who will send any sum of money to E. V. Zollars, President of Hiram College, Hiram, Ohio.

CLEVELAND.—We have sent a copy of the Springfield Convention to every individual and church contributing. We have about 600 yet on hand. Every preacher should have one and keep on file for reference. We will wait thirty days to hear from those who want a copy, and then mail at our own discretion. Write at once.

R. MOFFETT, Cor. Sec'y.
715 Logan Avenue.

MARYLAND.

BALTIMORE, 1048 Hopkins Ave.—We have had about six additions by letter and fourteen by confession and baptism. Elected elders and deacons. C. K. M.

HAYRE DE GRACE, Jan. 17, 1889.—Avondale Christian church was complimented on Lord's-day last with the presence of C. W. Parker, the blind preacher formerly of Louisville, Ky. It is useless for me to say that he met our expectations. He did far more. He is simply a grand speaker and he handles his subjects with perfect ease and in a scholarly manner. He will preach for us again on the 27th of January, morning and evening.

J. B. STANDFORD.

AVONDALE, Jan. 17, 1889.—We have just closed a most successful protracted meeting. The preaching was by G. P. Coler, and the results were published in your paper. Bro. Coler is an evangelist. His very nature is of that character. His heart goes out to the people. He has a loving way of presenting the gospel and wins men to Christ. His meeting would have been a greater success, but his throat troubled him. The opportunity was offered for him to take a trip to Europe which he thought best to accept. We trust that he will have a safe trip across the ocean, and that his shattered health may be built up, for with his scholarly attainments and affectionate manner he will be a power in the church for good. His work here is like bread cast on the waters—we trust will be seen in eternity.

J. B. S.

DIED.

(DEATH NOTICES NOT EXCEEDING SEVENTY WORDS (or ten lines) are inserted free. One cent is charged for every additional word; payment to accompany the notice. Persons requesting their notices should furnish them the necessary amount to forward with the same.)

Those sending obituary notices will please count the words and forward payment with notice. Verses inadmissible.

Death in the Ministry.

By request, and as a tribute of brotherly love, I desire to notice the death of Elder A. R. Flippo, who was born April 3rd, 1816, and died the 26th of December, 1888. I have known him for thirty years; ever found him a true, noble man and a zealous Christian. He was among the oldest preachers of the Christian church. He did a great deal in his humble way for the cause of the Master; was among the preachers who met in Richmond, a delegation of Baptist preachers, to confer as to a union of the two bodies, which, I am sorry to say, failed. He always advocated a pure Christianity and by voice and pen urged the brotherhood to speak what the Bible speaks, not to leave the "old landmarks." For about two years previous to his death, he, at times, suffered greatly. He said to me, "My race is run. I am ready, waiting the summons of my dear Savior." "As a child falls asleep" so he fell asleep in Jesus. He leaves an adopted daughter, who was always a fond and dutiful child. We tender our sympathies to her in this bereavement, many relatives and a host of friends to mourn their loss. We should not sorrow for our brother, he has gone to receive his reward. May we who remain so live as to meet in heaven.

L. W. CAVE.

At a meeting of a committee of Jerusalem Christian church, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased almighty God in His all-wise providence to remove from our midst our much beloved brother, Henry Reckord, a man of sterling worth and integrity, one who was always ready and ever-willing to lend his aid and support to the needy and to assist in every good cause; and,

WHEREAS, We, the undersigned, having been appointed as a committee by the congregation worshipping at Jerusalem Christian church, do express the heartfelt sympathies of the congregation to the bereaved family; therefore, be it

Resolved, 1st, That this congregation deeply feel their great loss, and do offer their most sincere sympathy to the bereaved family of the dear departed husband, father and brother, knowing that their irreparable loss is his eternal gain.

Second, That we endeavor to learn from his life and character, the important lessons of honesty, Christianity and public spirit.

Third, That a copy of these resolutions be entered upon the minute-book of the church, and a copy be published in the

county papers and the MISSIONARY WEEKLY, and also that a copy be forwarded to the family of the deceased.

J. R. OSBURN,
R. T. SPERRING,
MARY E. COCHRAN,
LAURA V. CRESWELL,
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Next State Meeting will be held in Richmond Nov. 14, 1889.

CHRISTIAN CHURCH CO-OPERATION OF PENNSYLVANIA.

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Next Annual Meeting will be held at Eagleville beginning 2nd Tuesday in Sept. 1889.

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So far as heard from, every man who has had his head broken on a toboggan slide this winter is in favor of the Canadian retaliation bill in its severest form.

From the *Centropolis*, Kansas City, Mo., December 1st, 1887.

There is nothing so valuable to us as health, but we do not realize this until we are deprived of it. How many of our readers awake in the morning with dull pains in the back and head, and find it a hard task to perform daily duty? These are symptoms of Malaria, and we know from personal trial they may be completely eradicated by Shallenberger's Antidote for Malaria. It is a simple and effective remedy, and we advise our readers to try it.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Cut this out and write to L. P. Routt, Second and Main Streets, for prices of drugs, &c. Any goods sent by mail, and a part of the postage always borne by us. A fine opportunity for country people to have goods at city prices.

PILES CURED.—The Old Dominion Pile Salve has been successfully used by many persons. Equally successful with Blind, Ulcerating or Itching Piles. By mail, \$1. Trial size, 50 cents. Old Dominion Pile Cure Co., P. O. Box 118, Richmond, Va.

We want agents to sell in Virginia, North Carolina, South Carolina and Georgia, "Under Ten Flags," the new book by Z. T. Sweeney.

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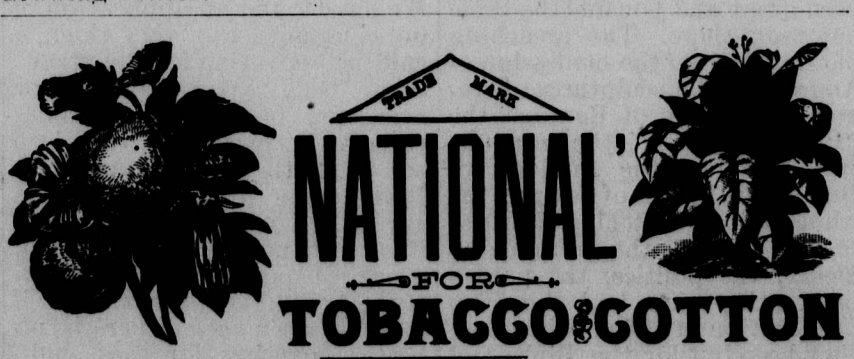
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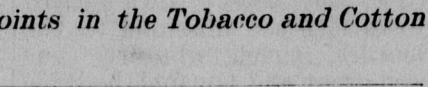
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CORRECTED BY
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113 S. 12th St.

RICHMOND, VA., JAN. 24, 1889.

Comments for the Week.

TOBACCO.—Market extremely dull and low.

WHEAT.—Demand fairly good at quotations.

CORN.—Market dull.

DARK TOBACCO—NEW.

Primings..... nominal.
Lugs, Common..... 2 00 to 3 00
" Good..... 3 50 to 4 00
" Fine..... 4 00 to 4 50
Short Leaf, Common to Good..... 4 50 to 5 00
" Good to Fine..... 5 00 to 6 00
Long Leaf, Common to Good..... 5 00 to 7 00
" Good to Fine..... 7 00 to 11 00
Selections..... 12 00 to 13 00

BRIGHT TOBACCO—MANUFACTURING.

Smokers—Common..... 5 00 to 7 00
Medium..... 8 00 to 10 00
Fine..... 12 00 to 15 00
Cutters—Common..... 12 00 to 14 00
Medium..... 15 00 to 18 00
Fine..... 20 00 to 25 00
Fancy..... 25 00 to 30 00
Fillers—Common..... 25 00 to 30 00
Medium..... 30 00 to 35 00
Good..... 35 00 to 40 00
Fine..... 40 00 to 45 00
Fancy..... 45 00 to 50 00
Wrappers—Common..... 12 00 to 15 00
Medium..... 15 00 to 20 00
Good..... 20 00 to 25 00
Fine..... 25 00 to 30 00
Fancy..... 30 00 to 35 00
Wrappers, Mahogany—Common..... 13 00 to 17 50
Medium..... 17 50 to 22 50
Good..... 22 50 to 27 50
Fine..... 27 50 to 32 50
Fancy..... 32 50 to 37 50

WHEAT.

No. 1 Longberry Red..... 1 00 to 1 10
" 2 "..... 1 00 to 1 07
" 3 "..... 1 02 to 1 05
" 4 "..... 1 00 to 1 02
" 5 "..... 1 00 to 1 02
" 6 "..... 1 00 to 1 02
" 7 "..... 1 00 to 1 02
" 8 "..... 1 00 to 1 02
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" 70 "..... 1 00 to 1 02
" 71 "..... 1 00 to 1 02
" 72 "..... 1 00 to 1 02
" 73 "..... 1 00 to 1 02
" 74 "..... 1 00 to 1 02
" 75 "..... 1 00 to 1